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Official Proceedings  
*of the*  
AMERICAN CHRISTIAN  
CONVENTION

*and the*  
Christian Publishing Association



CONNEAUT, OHIO  
April 29, May 5, 1919

## CERTIFICATION

*I hereby certify that the following record is a faithful and accurate transcript of the minutes of The American Christian Convention, as read and approved from time to time during the postponed session held at Conneaut, Ohio, April 29 to May 5, 1919, and that the reports of the commissions and committees are fully and correctly copied from the original readings.*

A handwritten signature in cursive script, reading "J. F. Burnet". The signature is written in dark ink and is positioned centrally below the certification text.

*Secretary American Christian Convention.*

## EXPLANATORY

The regular quadrennial session of The American Christian Convention was due to be held in October, 1918, and was duly announced for that date.

The Executive Board of the Convention planned, and printed the program to begin Tuesday, October 15, 1918, and all accounts were closed, and all reports prepared for that date.

A few days before time for the Convention to assemble, the State Board of Health, owing to the prevalence of the Spanish influenza, issued an order that no public meetings should be held within the State. The order postponed the assembling of the Convention indefinitely.

Later the time for the postponed session was fixed for April 29 to May 5, 1919, at which time the Convention met at Conneaut, Ohio, the proceedings of which are herein recorded.

# THE CONVENTION AT CONNEAUT, OHIO

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The recent session of The American Christian Convention held at Conneaut, Ohio, was by common verdict so outstanding in its character as to make its deliberations worthy of more than usual consideration by the brotherhood at large. By many of those who have attended a number of such gatherings it has been pronounced the greatest Convention in our denominational history. That the following minutes may be given due consideration wherever circulated the Executive Board of The American Christian Convention and the Trustees of The Christian Publishing Association have authorized this introductory statement.

The Convention was preeminent in its fellowship and Christian harmony. Scarcely a discordant note was sounded. Varieties of opinion were expressed in the most deferential manner. The discussions were pertinent, scholarly, courteous, and dignified. Brethren differed in opinion without differing in feeling. The fellowship during the hours the Convention was not in session was also rich and inspirational. These periods took on a character much resembling family reunions. The devotional hours were marked by a pervasiveness of the presence of the Holy Spirit which seemed to unite all hearts into unity and purposefulness. Those whose spirits were not strangers to this influence will never forget the spiritual impressions and fellowship of the Conneaut Convention.

The Convention was great because of its thoroughness. For months before its sessions sixteen commissions had been analyzing every aspect of our church life and the conditions which were responsible for any state, favorable or unfavorable, which they might discover. In these reports there was a most frank and open review of our situation. The purpose in all was to build a better Church. Criticism was advanced only with constructive intent. Though the Convention itself did not concur with the commissions in a few points, the findings of these commissions form a body of most helpful literature for all time.

The Convention was outstanding in its unanimous purposefulness. One test was applied to every proposal—would it fulfil the Lord's will for our times? There were many great addresses, but the Convention was dominated by a desire for practical results of a magnitude never before undertaken. In this there was no reactionary element. All were intent on making the Church function in the practical tasks of the Kingdom. The most radical plans inaugurated involved a closer cohesion of the departments of the Church, so that whether it were to be in Missions, Education, Publishing, or other enterprises the Church might find unity of program and practice.

The Convention was great because of its faith and the stupendous tasks which that faith gave inspiration to undertake. Never have we shown the courage for great tasks as at Conneaut. The enlarging of the program for the Forward Movement, strengthening and systematizing every Convention department, and the plans for standardizing the work of the whole Church mark the beginning of better things.

## OFFICERS OF THE



Rev. J. F. Burnett, D.D.  
Convention Secretary  
Dayton, Ohio



Prof. S. O. Albaugh  
Secretary for Finance  
Dayton, Ohio



Rev. F. G. Coffin, D.D.  
President  
Albany, N. Y.



Rev. Omer S. Thomas, D.D.  
Home Mission Secretary  
Dayton, Ohio



Rev. W. P. Minton  
Foreign Mission Secretary  
Defiance, Ohio



# AMERICAN CHRISTIAN CONVENTION



Hon. O. W. Whitelock  
Secretary for Publishing  
Huntington, Ind.



Rev. W. G. Sargent D.D.  
Secretary for Education  
Providence, R. I.



Rev. D. B. Atkinson, D.D.  
Vice-President  
Jireh, Wyoming



Hermon Eldredge  
Sunday-school Secretary  
Erie, Pa.



Rev. A. B. Kendall, D.D.  
C. E. Secretary  
Ravena, N. Y.

# OFFICERS AMERICAN CHRISTIAN CONVENTION

The following officers, commissions and committees were elected by The American Christian Convention, Conneaut, Ohio, April, 1919:

**President,** Rev. F. G. Coffin, D. D., Albany, N. Y.

**Vice-President,** Rev. D. B. Atkinson, D. D., Jireh, Wyoming.

**Secretary,** Rev. J. F. Burnett, D. D., Dayton, Ohio.

**Secretary for the Department of Finance,** Prof. S. O. Albaugh, Dayton, Ohio.

**Secretary for the Department of Publishing,** Hon. O. W. Whitelock, Huntington, Indiana.

**Secretary for the Department of Education,** Rev. W. G. Sargent, D. D., Providence, R. I.

**Secretary for the Department of Sunday-schools,** Mr. Hermon Eldredge, Erie, Pa.

**Secretary for the Department of Home Missions,** Rev. Omer S. Thomas, Dayton, Ohio.

**Secretary for the Department of Foreign Missions,** Rev. W. P. Minton, Defiance, Ohio.

**Secretary for the Department of Christian Endeavor,** Rev. A. B. Kendall, D. D., Ravena, N. Y.

## HOME MISSION BOARD

Rev. Omer S. Thomas, D. D., Dayton, O.  
Rev. Carlyle Summerbell, D. D., Chaplain in A. E. F.

Mr. M. S. Campbell, Collison, Ill.  
Rev. C. B. Kershner, Alexandria, Ind.  
Rev. J. W. Harrell, D. D., Burlington, N. C.

Mrs. Athella Howsare, Dayton, Ohio.

## FOREIGN MISSION BOARD

Rev. W. P. Minton, Defiance, Ohio.

[That Rev. W. P. Minton may finish his collegiate course, Rev. M. T. Morrill remains in office with Rev. E. K. McCord as acting Secretary until Rev. Minton can qualify.]  
Rev. Warren H. Denison, D. D., Dayton, Ohio.

Rev. W. P. Fletcher, A. M., Toronto, Ont.  
Rev. L. E. Smith, Norfolk, Virginia.  
Mr. J. O. Winters, Greenville, Ohio.  
Mrs. Alice V. Morrill, Defiance, Ohio.

## BOARD OF EDUCATION

Rev. W. G. Sargent, D. D., Providence, R. I.

Rev. R. C. Helfenstein, D. D., Urbana, Ill.

Rev. W. T. Walters, D. D., Winchester, Virginia.

Rev. John MacCalman, D. D., Lakemont, N. Y.

Rev. H. A. Smith, D. D., Warren, Ind.

## BOARD OF CONTROL FOR FRANKLINTON COLLEGE

Rev. Omer S. Thomas, D. D., Dayton, O.  
Rev. W. G. Sargent, D. D., Providence, R. I.

Mrs. Alice M. Burnett, Dayton, Ohio.  
Rev. S. A. Howell, D. D., Newport News, Virginia.

Rev. J. O. Atkinson, D. D., Elon College, N. C.

## BOARD OF CONTROL, AGED MINISTERS' HOME

Mr. W. R. Sailer, Milford, N. J.  
Rev. J. E. Gove, Sprakers, N. Y.  
Rev. J. E. Epright, Gasport, N. Y.  
Mr. Ira D. Mellott, Warfordsburg, Pa.  
Mr. Harry Brate, Lakemont, N. Y.

## SUNDAY-SCHOOL BOARD

Mr. Hermon Eldredge, Erie, Pa.  
Mrs. Fred Bullock, Suffolk, Va.  
Rev. H. G. Rowe, A. E. F., France.  
F. R. Beach, Irvington, N. J.  
Rev. H. H. Short, Defiance, Ohio.

## CHRISTIAN ENDEAVOR BOARD

Rev. A. B. Kendall, D. D., Ravena, N. Y.  
Rev. J. F. Morgan, Norfolk, Va.  
Rev. R. G. English, Amesbury, Mass.  
Rev. F. E. Rockwell, Madrid, Iowa.  
Rev. A. E. Kemp, D. D., Conneaut, Ohio.

## BOARD OF CHURCH POLITY

Rev. Frank G. Coffin, D. D., Albany, N. Y.  
Rev. Daniel Benoni Atkinson, D. D., Jireh, Wyo.

Rev. John Franklin Burnett, D. D., Dayton, Ohio.

Prof. Samuel Oscar Albaugh, Dayton, Ohio.

Hon. Orlando W. Whitelock, Huntington, Ind.

Rev. William Garbut Sargent, D. D., Providence, R. I.

Rev. Omer S. Thomas, D. D., Dayton, O.

Rev. W. P. Minton, Defiance, Ohio.

Rev. A. B. Kendall, D. D., Ravena, N. Y.

Mr. Hermon Eldredge, Erie, Pa.

Rev. H. Russell Clem, Springfield, Ohio.

Rev. Frank H. Peters, D. D., Greenville, Ohio.

Rev. Charles G. Nelson, Gresham, Nebr.

Prof. John N. Dales, Drayton, Ont.

Rev. William W. Staley, D. D., Suffolk, Virginia.

Mr. John B. Pease, Gasport, N. Y.

Mr. E. L. Goodwin, Boston, Mass.

Rev. C. B. Hershey, D. D., Merom, Ind.

## REPRESENTATIVE TO THE INTERNATIONAL SUNDAY-SCHOOL ASSOCIATION

Mr. Hermon Eldredge, Erie, Pa.

## TRUSTEE, UNITED SOCIETY OF CHRISTIAN ENDEAVOR

Dr. W. A. Harper, Elon College, N. C.

## REPRESENTATIVES TO THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

J. O. Atkinson, D. D., Elon College, N. C.  
J. F. Burnett, D. D., Dayton, Ohio.  
F. G. Coffin, D. D., Albany, N. Y.

O. W. Powers, D. D., Dayton, Ohio.  
 Martyn Summerbell, D. D., Lakemont,  
 N. Y.  
 W. W. Staley, D. D., Suffolk, Va.

#### Alternates

M. T. Morrill, D. D., Defiance, Ohio.  
 J. J. Douglass, D. D., Greenville, Ohio.  
 A. H. Morrill, D. D., Woodstock, Ver-  
 mont.  
 W. G. Sargent, D. D., Providence, R. I.  
 G. A. Conibear, D. D., Great Meadows,  
 N. J.  
 C. H. Rowland, D. D., Franklin, Va.

#### REPRESENTATIVES TO ANTI-SALOON LEAGUE

Rev. D. R. Lusk, Albany, Ind.  
 J. E. Etter, D. D., Troy, Ohio.  
 Rev. George W. Morrow, Detroit, Mich.  
 Rev. H. R. Jay, Dayton, Ohio, R. D.  
 O. B. Whitaker, D. D., Weaubleau, Mo.  
 Rev. C. A. McDaniel, Milford, N. J.  
 S. A. Howell, D. D., Newport News, Va.  
 Rev. P. S. Sailer, Westerly, R. I.  
 Rev. J. E. Epright, Gasport, N. Y.  
 L. E. Follansbee, D. D., Des Moines, Ia.

#### STANDING AUDITING COMMITTEE

A. F. Chase, Dayton, Ohio.  
 Netum Rathbun, Dayton, Ohio.

#### WOMAN'S BOARD FOR HOME MISSIONS

Honorary President, Rev. Emily K.  
 Bishop, 1231 W. Fifth St., Dayton,  
 Ohio.  
 President, Mrs. Athella Howsare, 823  
 Home Ave., Dayton, Ohio.  
 Vice-President, Mrs. O. W. Whitelock,  
 Huntington, Ind.

Recording Secretary, Mrs. W. P. Minton,  
 Defiance, Ohio.  
 Corresponding Secretary, Mrs. Alice M.  
 Burnett, 310 S. Broadway, Dayton,  
 Ohio.  
 Treasurer, Mrs. Abbie B. Denison, 116  
 S. Broadway, Dayton, Ohio.  
 Supt. Mission Interests Among Immig-  
 rants, Mrs. May C. Caswell, 314  
 Islington St., Portsmouth, N. H.

#### WOMAN'S BOARD FOR FOREIGN MISSIONS

Honorary President, Rev. Ellen G. Gus-  
 tin, Attleboro, Mass.  
 President, Mrs. Alice V. Morrill, 811  
 Nicholas St., Defiance, Ohio.  
 Vice-President, Mrs. C. H. Rowland,  
 Franklin, Va.  
 Recording Secretary, Mrs. C. W. John-  
 son, 311 W. Oregon St., Urbana, Ill.  
 Corresponding Secretary, Mrs. Lulu C.  
 Helfenstein, C. P. A. Bldg., Dayton,  
 Ohio.  
 Treasurer, Miss Mary A. Rowell, 125 S.  
 Main St., Franklin, N. H.

#### SUPERINTENDENTS FOR BOTH BOARDS

Superintendent of Cradle Roll Work,  
 Mrs. Noma C. Johnson, 421 South 15th  
 St., Richmond, Ind.  
 Superintendent of Literature, To be  
 supplied.  
 Superintendent of Young People's  
 Work, Miss Carrie Robison, North  
 Springfield, Pa.  
 Student Secretary for Schools and Col-  
 leges, Miss Etoile Sando, Wingate,  
 Ind.



## Convention Preachers in Sunday Services

#### Christian Church (Convention)—

Morning Service—Rev. W. W. Staley, D. D., Suffolk, Va.  
 Rev. J. O. Atkinson, D. D., Elon College, N. C.

#### First Methodist Church—

Morning Service—Rev. F. H. Peters, D. D., Greenville, Ohio.  
 Evening Service—Rev. J. O. Atkinson, D. D., Elon College, N. C.

#### First Congregational Church—

Morning Service—Rev. W. G. Sargent, D. D., Providence, R. I.

#### First Baptist Church—

Evening Service—Rev. Martyn Summerbell, D. D., Lakemont, N. Y.

#### Episcopal Church—

Evening Service—Rev. H. R. Clem, Springfield, Ohio.

#### East Conneaut Methodist Episcopal Church—

Morning Service—Rev. A. B. Kendall, D. D., Ravenna, N. Y.  
 Evening Service—Rev. S. A. Howell, D. D., Newport News, Va.

#### Amboy Methodist Episcopal Church—

Morning Service—Rev. P. H. Fleming, D. D., Burlington, N. C.  
 Evening Service—Rev. N. G. Newman, D. D., Elon College, N. C.

#### West Springfield Methodist Episcopal Church—

Evening Service—Rev. Hiley Baker, Eaton, Ohio.

#### East Springfield Christian Church—

Morning Service—Rev. A. M. Addington, Winchester, Indiana.

#### Ashtabula Disciples of Christ—

Morning Service—Rev. Pressley E. Zartmann, Dayton, Ohio.



# Constitution of The American Christian Convention

AS AMENDED AND ADOPTED MAY 2, 1919

## ARTICLE I.

This organization shall be called The American Christian Convention.

## ARTICLE II.

The object of this Convention shall be to maintain and promote the Charitable, Religious Missionary, Educational, and Publishing enterprises of the religious body known as Christian.

## ARTICLE III.

The membership of this Convention shall be as follows:

First, Presidents or Principals of Institutions of learning endorsed by the Convention or recognized as co-operating with it.

Second, Presidents of Conferences, State Associations, and District Conventions auxiliary to the Convention or co-operating with it. The Officers and Trustees of The Christian Publishing Association, the Editor of *The Herald of Gospel Liberty*, the President of the Woman's Board for Home Missions, and the President of the Woman's Board for Foreign Missions.

Third, Each Local Conference, except those of the Southern Christian Convention, which is itself so entitled, may be represented by one minister and one layman for each seven hundred members or major fraction: Provided, that no Conference shall be deprived of representation by one minister and one layman in addition to the President.

Fourth, The officers of this Convention, and the members of the Mission, Educational, and Sunday-school Boards hereinafter provided for, shall be members of the Convention until the close of the Quadrennial Session following their election.

## ARTICLE IV.

The Officers of this Convention shall be a President, a Vice-President, a Secretary, and one Secretary for each of the Departments hereinafter named, except the Department of Missions, which shall have two, a Secretary for Home Missions and a Secretary for Foreign Missions. They shall assume the duties of office on the first day of January following the session at which they are elected, and serve for a term of four years and until their successors are elected and qualified.

## ARTICLE V.

It shall be the duty of the President to give his entire time to the supervision of the interests and activities of the denomination; to attend district conventions and annual conferences to present the plans of the Convention; to represent the denomination at interdenominational gatherings; to preside at all meetings of the Convention and of its Executive Board; to authenticate by his signature all orders on the treasury and other official papers of the Convention; to call meetings of the Executive Board when necessary, and perform such other duties as may be required of him.

## ARTICLE VI.

In the absence of the President, the Vice-President shall preside. In case of a vacancy in the office of President, the Vice-President shall become President for the unexpired term.

## ARTICLE VII.

The Secretary shall record all proceedings of the Convention, and its Executive Board; he shall gather the statistics of the denomination, with all possible information regarding its various organizations and enterprises, and shall promote the interests of the churches and conferences in any way; he shall take one general collection each year, to defray expenses of the Convention until these expenses are otherwise provided for; he shall have printed for distribution at the quadrennial sessions the reports of the Department Secretaries; and shall perform such other duties as may be devolved upon him.

## ARTICLE VIII.

The Convention shall include the following departments: Missions, Education, Publishing, Sunday-school, Christian Endeavor, and Finance, with the societies and organizations auxiliary to the Convention or its departments. Each department shall have a Secretary, except the Department of Missions, which shall have two, a Secretary for Home Missions and a Secretary for Foreign Missions. These Secretaries shall have supervision of their respective departments, subject to the direction of the Executive Board hereinafter named. It shall be the duty of each department and auxiliary to report annually to the Executive Board through the Secretary of the Convention, to furnish information to such annual report when called upon, and to forward to the Convention Secretary at least one month prior to each quadrennial session, reports for the quadrennium. The Convention shall also include a Bureau of Evangelism and Social Service, the same to be under the care of the Home Mission Board.

The Executive Board shall at its discretion pay the President a living salary together with office and traveling expenses.

## ARTICLE IX.

The Executive Board shall consist of the President, the Vice-President, and the eight Secretaries above named, whose duties it shall be to carry out any measure adopted by the Convention or necessary to promote its objects. It shall hold meetings annually, or oftener at the call of the President or of any three members of the Board. It shall require that bonds be given by all officers handling money for the Convention or its departments. The members of the Board shall constitute the Board of Trustees of the Convention, to exercise, conduct, and control the corporate powers, business, and property of the Convention. The Executive Board shall have power to fill any vacancy in its own number, except in case of a member ex-officio, and any vacancy in a Department Board not otherwise provided for, and may declare a vacancy in the same offices for cause, subject to an appeal to the Convention at the next meeting thereafter. The Board shall report all its

ctions to the Convention, with such recommendations as it shall desire.

#### ARTICLE X.

The Convention shall elect four persons, who, with the Foreign Mission Secretary, the President of the Woman's Board for Foreign Missions, shall constitute a Department of Foreign Missions, and shall have charge of the Foreign Mission interests of the Convention. This Board shall elect a President, a Recording Secretary, and a Treasurer, and such other officers as its work may demand. It shall fill all vacancies that may occur in its numbers, except in case of the member ex-officio, and may declare vacancies in such positions for cause, subject to an appeal to the Executive Board of the Convention. It shall have the general management of the Foreign Mission Department, including the issue of calls for collections under the direction of the Convention, or its Executive Board, and the collection, appropriation, and disbursement of Foreign Mission Funds.

#### ARTICLE XI.

The Convention shall elect four persons who, with the Home Mission Secretary, the President of the Woman's Board for Home Missions, shall constitute a Department of Home Missions, and shall have charge of the Home Mission interests of the Convention. This Board shall elect a President, a Recording Secretary, and a Treasurer, and such other officers as its work may demand. It shall fill all vacancies that may occur in its numbers, except in case of the ex-officio, and may declare vacancies in such positions for cause, subject to an appeal to the Executive Board of the Convention. It shall have the general management of the Home Mission Department, including the issue of calls for collection under the direction of the Convention or its Executive Board and the collection, appropriation, and disbursement of Home Mission Funds.

The Home Mission Board shall provide the necessary expenses for the conduct of the work of Evangelism and Social Service.

#### ARTICLE XII.

The two Mission Departments above named shall constitute a Board of Directors for Missions. This Board shall elect a President, a Secretary, and a Treasurer, who may or may not be a member of the Board. It shall have charge of the invested funds of the Board, including real estate and shall have charge of all matters which cannot be managed by the two Departments separately.

#### ARTICLE XIII.

The Convention shall elect not more than four persons, who shall constitute, with the Secretary of the Department of Education, an Educational Board, the Secretary of the Educational Department being President ex-officio. It shall act as a Board of Control for the Correspondence College. It shall take one general collection each year for educational purposes, under the direction of the Executive Board of the Convention. It shall take measures to promote the establishment of courses of study by the conferences provide aid for students for the ministry, and in all possible ways promote educational interests. It shall have power to fill all vacancies except in case of the member ex-officio, and declare vacancies in such positions subject to an appeal to the Executive Board.

#### ARTICLE XIV.

The Convention shall elect one or more persons who, with the Secretary of the Sunday-school Department and the Editor of the Sunday-school Literature, shall constitute a Sunday-school Board. The Secretary of the Department shall be the President of the Board. Its duty shall be to devise means to promote the interests of Sunday-schools, to gather statistics, disseminate information, and aid in the adoption of the best methods of Sunday-school work and Bible study.

#### ARTICLE XV.

The newly elected Executive Board of The American Christian Convention, together with the Board of Trustees of The Christian Publishing Association, the two acting together as one body, shall constitute a Board of Church Polity, to lay out and determine a definite program according to the policies settled by the Convention; and also shall name and recommend to the Board of Trustees of The Christian Publishing Association the various editors and assistant editors of its publications, and this provision shall take effect at the close of this Convention.

This Board shall have power to make such by-laws for its government as are necessary, and shall meet at the call of the President of the Convention not later than one month after the close of the Convention.

#### ARTICLE XVI.

The Convention shall elect not more than four persons, who together with the Secretary of the Christian Endeavor Department shall constitute a Christian Endeavor Board. It shall have in charge all matters pertaining to the interests and development of Christian Endeavor Work, and shall bear the same relation to the Convention as the other boards.

#### ARTICLE XVII.

The Secretary of Finance shall keep and invest the funds of the Convention, subject to be drawn only in accordance with a vote of the Convention or its Executive Board. He shall give bond to the acceptance of the Board. All funds from whatever source shall be paid out under the direction of the Board, unless the objects of the donation be designated by the donor.

#### ARTICLE XVIII.

The sessions of this Convention shall be held quadrennially. Special sessions may be held at the call of the Executive Board. The fiscal year of the Convention shall begin with the first of October.

#### ARTICLE XIX.

The Convention shall elect five persons who shall constitute the Board of Control of Franklinton Christian College.

#### ARTICLE XX.

This Constitution may be amended at any session of the Convention by a two-thirds vote, providing notice of the proposed amendment shall have been published in the denominational paper three months prior to the assembly of the Convention; or by a three-fourths vote of the Convention.

# CERTIFICATES OF QUALIFICATION

United States of America, }  
 State of Ohio, } ss  
 Montgomery County }

This is to certify that Hermon Eldredge, of Erie, Pennsylvania, was duly elected member of the Executive Board of American Christian Convention and has been duly sworn to support the Constitution of the United States and the State of Ohio, and to perform his duties as member of such Board to the best of his ability.

Hermon Eldredge.

Sworn to before me and signed in my presence this May 27, 1919.

DAVID I. PRUGH, *Notary Public*.

State of Ohio, }  
 Montgomery County. } ss

S. O. Albaugh, being first duly sworn, says that he will support the Constitution of the United States, the Constitution of the State of Ohio, and will faithfully discharge the duties of "Secretary for the Department of Finance" to which he was elected on May 3, 1919, by The American Christian Convention in session at Conneaut, Ohio.

S. O. ALBAUGH.

Subscribed and sworn to by the said S. O. Albaugh this May 21st, 1919.

CHARLES J. HALL,  
*Notary Public in and for*  
*Montgomery County, Ohio.*

United States of America, }  
 State of Ohio, } ss  
 Ashtabula County, }

This is to certify that F. G. Coffin, of Albany, N. Y.; J. F. Burnett, of Dayton, Ohio; D. B. Atkinson, of Jireh, Wyo.; Omer S. Thomas, of Dayton, Ohio; W. G. Sargent, of Providence, R. I.; Orlando W. Whitelock, of Huntington, Ind.; A. B. Kendall, of Ravena, N. Y., duly elected members of the Executive Board of American Christian Convention and each being duly sworn to support the Constitution of the United States and the State of Ohio, and to perform their duties as members of such Board to the best of their ability.

F. G. COFFIN,  
 J. F. BURNETT,  
 D. B. ATKINSON,  
 OMER S. THOMAS,  
 W. G. SARGENT,  
 ORLANDO W. WHITELOCK,  
 A. B. KENDALL.

Sworn to before me and signed in my presence this 5th day of May, A. D., 1919.

M. R. SMITH, *Notary Public*.



## MINUTES OF THE AMERICAN CHRISTIAN CONVENTION

CONNEAUT, OHIO, TUESDAY, April 29, 1919.

The postponed session of The American Christian Convention, which was scheduled to meet at Conneaut, Ohio, October 15, 1918, met in the Christian Church, Conneaut, Ohio, April 29, 1919, (the postponement was caused by on order of the State Board of Health, because of the prevalence of the Spanish influenza).

Rev. Frank G. Coffin, D. D., President of the Convention, called the session to order, and presided during the afternoon.

Rev. Clarence A. McDaniel, of Milford, N. J., lead the song service, and Rev. Alva H. Morrill, D. D., of Woodstock, Vt., who had been President of the Convention from 1894 to 1898, conducted the opening devotional service. He wanted to know how many present had attended the session of The American Christian Convention at Stanfordville, N. Y., in 1874. He and Rev. Martyn Summerbell were the only ones present who had attended the Stanfordville session. He called for expressions concerning later Conventions, and received responses. He read for an opening Scripture lesson the 12th chapter of the Book of Romans, and the 13th chapter of 1 Corinthians, and led the Convention in prayer.

The President of the Convention then announced the following-named committees: Committee on Communications, Memorials, and Greetings; Reportorial, and the Committee on the Roll.

The program as provided by the Executive Board of the Convention was presented, and adopted by the Convention.

Rev. J. F. Burnett, D. D., of Ohio, Secretary of the Convention, submitted the report of the Convention, for the years intervening between the sessions. O. W. Whitelock, of Indiana, moved that the report be adopted. Motion to adopt carried.

In the absence of James S. Frost, of Lakemont, N. Y., the report of the Aged Ministers' Home was read by Rev. Pressley E. Zartmann, of Dayton, Ohio. Moved by E. L. Goodwin, of Massachusetts, that the report be received as read. Motion carried.

Prof. S. O. Albaugh, Secretary for the Department of Finance, could not be present, but submitted his report to the Convention, the same being read by Rev. Pressley E. Zartmann. On motion of the Convention Secretary the report was referred to the Convention auditors (report given to Mr. Rathbun).

Owing to his physical disability, Dr. John MacCalman, of New York, could not be present, and the report of the Commission on the State of the Church was read by Rev. Hugh A. Smith, D. D., of Indiana. Moved by Rev. Omer S. Thomas, of Ohio, that the items referring to the Home Mission Department be referred to the Commission on Home Missions.

Moved by O. W. Whitelock, of Indiana, that the chairmen of the various commissions constitute a Committee on Co-ordination, to which all the reports of the Commissions shall be referred, and in case of absence of the Chairman of the Commission, that the next on the list present, take his place. Motion carried. The President announced that Dr. Martyn Summerbell, Chairman of the Commission on Church Federation, would be the convenor of the Co-ordi-

nating Committee, and thereafter all reports went automatically to this committee.

Rev. W. H. Denison, D. D., of Ohio, Chairman of the Commission on Workers for the Field, presented the report of the Commission on Workers for the Field.

Rev. M. T. Morrill, of Ohio, Secretary for the Department of Foreign Missions, presented the following greetings:

UTSUNOMIYA, JAPAN, March 15, 1919.

*To The American Christian Convention:*

On behalf of Christian work in this province of a million souls, nearly half of whom are solely dependent upon you for opportunities to receive the bread of life, I send you solemn greetings in the Lord. May He guide and strengthen you.

Yours fraternally,

E. C. FRY.

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success."—Joshua 1: 8.

SUSIE V. FRY.

PONCE, PORTO RICO, Sept. 4, 1918.

*American Christian Convention,  
Quadrennial Session,  
Conneaut, Ohio.*

DEAR BRETHREN:—On behalf of the Christian Mission and its workers in Porto Rico, I take pleasure in greeting you on this occasion.

It has never been my privilege to meet this body in session, but nevertheless my interest is fully awakened to the great privileges and opportunities, as well as the responsibilities of the hour.

We all feel, perhaps as never before, owing to the very nature of circumstances in both civil and religious affairs, that these moments are the most crucial the world has ever known.

What is done by this body will possibly manifest itself more clearly in future years than in the immediate ones that are to follow.

We want to assure you that we in Porto Rico are interested in every great question that so deeply concerns the onward march of Christ's kingdom throughout the world.

We want to unite our hearts and prayers with yours in sharing these great responsibilities.

Trusting that the Holy Spirit may lead you in all your deliberations, I am,  
Yours most fraternally,

D. P. BARRETT.

Rev. Pressley E. Zartmann read the following greeting:

April 12, 1919.

*Rev. J. F. Burnett, D. D.,*

*Secretary American Christian Convention.*

DEAR DR. BURNETT:—Through appropriate channels, if you think best, please convey this word found in Titus 3: 15 to the Convention:

"All that are with me salute thee. Salute those who love us in the faith. Grace be with you all. Amen."

CHAPLAIN C. SUMMERBELL,  
318 Field Art., A. E. F.

Judge O. W. Whitelock presented greetings from Rev. W. D. Samuel, of Ohio; Rev. D. M. Helfenstein from A. S. Lynn, of Iowa, and J. F. Burnett from

V. H. Hainer, of New Jersey, and James S. Frost, of New York, Rev. Edgar Tollansbee, of Iowa, and Rev. H. W. Elder, of Georgia. Greetings were received by telegram from C. B. Riddle, editor of *The Christian Sun*, of North Carolina, and Rev. John Baughman, President of the Illinois Conference.

Dr. Martyn Summerbell, of New York, moved that Dr. M. T. Morrill and Rev. A. E. Kemp be a committee to invite and present to the Convention the various pastors of the city of Conneaut. Motion carried.

Moved by J. F. Burnett that the morning meditations be set for 8:30, and that at the close of the singing of the first hymn, the doors be closed during the service. Motion carried.

The following communication was read, and on motion was referred to the Standing Committee on Christian Unity:

March 20, 1919.

To The American Christian Union.

DEAR BRETHREN:—The General Assembly of the Presbyterian Church at its meeting in Columbus, Ohio, May, 1918, adopted a proposal having in view the consideration of the subject of the Organic Union of the Evangelical Churches of the United States. A copy of this proposal is herewith enclosed.

By virtue of this proposal of the Presbyterian General Assembly, an invitation was issued to the Commissions and Committees on Church Unity or Church Union which were in existence through the action of many supreme ecclesiastical governing or advisory bodies, proposing to them a conference on Organic Union in Philadelphia, December 4, 5, 1918. This action was taken because only two of the denominations were able to receive the Presbyterian invitation owing to the fact that the dates of their annual meetings for 1918 were passed when correspondence was practicable.

This invitation was accepted by the Committees or Commissions of the following denominations: The Congregational Churches, The Church of the Disciples, The Evangelical Synod of North America, The General Council of the Christian Union, The Methodist Episcopal Church, The Moravian Church, The Presbyterian Church U. S. A., The Protestant Episcopal Church, The Reformed Church in the United States, The Reformed Episcopal Church, The United Brethren Church, The United Presbyterian Church, The Welsh Presbyterian Church. In addition, the following denominations were represented unofficially: The Baptist Churches (Northern Convention), The Society of Friends, The Lutheran Church, and The Reformed Church in America.

At this Conference in Philadelphia in which seventeen Christian Churches thus participated, action was taken strongly favoring the holding of a council for the purpose of further consideration of the subject of organic union, and the paper adopted by the Conference is herewith annexed.

The said Conference also appointed an Ad Interim Committee to carry forward the work connected with this most important movement. That Committee, meeting in Philadelphia on March 7th, tenders to you an invitation to participate in the said Council, and respectfully requests the appointment by you of representatives to be present thereat. It is understood that if the invitation be accepted, that whatever conclusions are reached at the proposed council will have no validity until approved by the appropriate denominational authority, wherever such authority exists.

The basis of representation is as follows:

Each Church to appoint four delegates for the first 100,000 communicants, to be divided equally, if practicable, between clergymen and laymen, and for each 250,000 additional communicants, four delegates to be divided in the same manner.

Kindly address your reply to

Yours fraternally,

WM. H. ROBERTS,  
Chairman Ad Interim Committee on Organic Union.

The following information was read by Mr. Zartmann:

April 18, 1919.

*Mr. J. F. Burnett, Sec'y,  
Dayton, Ohio.*

DEAR SIR:—Relative to work of my father, who recently died, as treasurer of Franklinton Christian College, would you kindly advise the Board of Control, which I understand was in connection with The American Christian Convention, that the Industrial Trust, Title and Savings Co., Front and Morris Streets, Philadelphia, Pa., is the executor of the estate, and have the proper authorities communicate with them relative to the closing up of the account. This they would like to have cleared up as soon as possible, and your assistance to get the Board in touch with them will be greatly appreciated.

Yours truly,  
JNO. BLOOD, JR.

On motion of Rev. M. T. Morrill, of Ohio, the above communication was referred to the Executive Board of The American Christian Convention.

The Secretary for the Department of Home Missions offered the following resolution, and moved its adoption:

Moved that the time of the meeting of The Christian Publishing Association, which was to occur at 10:00 a. m. Thursday, be set forward to 2:00 p. m. on Wednesday, and the program replaced, be the order at 10:00 a. m. Thursday.

Motion to adopt carried.

It was moved by Rev. Alva M. Kerr, of Ohio, and Rev. L. E. Smith, of Virginia, that the Committee on Christian Unity be instructed to send two of its members to attend the Inter-Church World Movement, which meets in Cleveland, Ohio, April 30th to May 1st. Motion carried.

A motion then to adjourn, as provided by the program was carried, and the benediction was pronounced by Rev. E. D. Hammond, of Ohio.

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CONNEAUT, OHIO, April 29, 1919.

The evening session of the Convention was opened at 7:15, with a song service conducted by Rev. C. A. McDaniel.

Rev. D. B. Atkinson, D. D., of Wyoming, Vice-President of the Convention, presided during the evening.

Rev. J. G. Bishop, D. D., of Dayton, Ohio, offered the consecration prayer, prefacing the prayer by the reading of select passages of Scripture.

Rev. W. H. Denison, D. D., of Ohio, Superintendent of the Forward Movement, spoke the Foreword of the Movement.

President Coffin gave the Convention address, subject, "The Answer of the Church to the Call of the Times." Rev. Martyn Summerbell, D. D., of New York, moved that the magnificent address of the President be printed for general circulation. Motion carried.

An offering was taken for The American Christian Convention amounting to \$102.20.

The benediction of the evening was pronounced by Rev. N. G. Newman, D. D., of North Carolina.



CONNEAUT, OHIO, WEDNESDAY, April 30, 1919.

The American Christian Convention was called to order by the President, F. G. Coffin, at 8:30 of the forenoon.

Rev. George C. Enders, Dean of the Divinity School of Defiance College, conducted the Morning Meditations, the general theme being "Power."

The minutes of the preceding sessions were read, and approved.

The Committee on the Roll submitted a partial report, through its chairman, Rev. McD. Howsare, of Ohio. Hon. O. W. Whitelock, of Indiana, moved that the partial report be adopted. Motion carried, and the chair announced that all corrections in the membership of the Convention would be under the direction of the Committee on the Roll.

The Convention voted to authorize the Standing Committee on Christian Unity to appoint those who were going to attend the Inter-Church World Movement, at Cleveland, to be our representatives.

Rev. M. T. Morrill, D. D., of Ohio, Chairman of the Commission on Publicity and Literature, presented the report of the Commission. This report automatically went to the Committee on Co-ordination.

The president of the Convention retiring temporarily, Rev. D. B. Atkinson, of Wyoming, Vice-President of the Convention, took the chair.

Rev. Hugh A. Smith, D. D., of Indiana, moved that the President of the Convention appoint a Committee of Nineteen, on Nominations, not more than one of whom shall be from any one Conference. Moved by J. O. Atkinson, of North Carolina, that the number from each Conference be eliminated. Amendment lost. Original motion carried.

The hour having come for the Convention Sermon, Rev. Clarence A. McDaniel led the Convention in song, and Rev. E. A. Watkins, D. D., brought the message, in which he discussed "The Church Facing Its Task," basing his address on the words of Jesus Christ as recorded by Matthew.

Following the sermon Rev. W. W. Staley, D. D., of Virginia, and Rev. D. M. Helfenstein, D. D., of Iowa, conducted the communion service, being assisted by the following-named brethren—Rev. E. C. Hall, Rev. C. G. Nelson, Rev. N. G. Newman, Rev. E. E. Bennett, Rev. L. F. Johnson, Rev. E. C. Geeding, Rev. E. B. Flory, Rev. T. C. House, Rev. I. W. Johnson, Rev. R. C. Helfenstein, Rev. S. A. Caris. In conducting this memorial service Rev. Dr. Staley read selections from Paul's letter to the Corinthians, and Rev. Doctor Helfenstein, D. D., led the prayer. In closing, the Convention sang, "How Firm a Foundation," and Rev. J. F. Morgan, of Virginia, pronounced the benediction.

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CONNEAUT, OHIO, April 30, 1919.

The afternoon session of the Convention was opened at 1:45 with the Convention President in the chair.

The opening prayers were offered by Rev. Clarence Defur, D. D., of Indiana, and Rev. F. E. Rockwell, of Iowa.

The Committee on the Roll made additional report, which was, on motion, adopted by the Convention.

Moved by Rev. Roy C. Helfenstein, D. D., of Illinois, that the election of the Convention officers, scheduled for Thursday forenoon, be postponed until

Friday afternoon at 4:10. Motion carried. The Convention then adjourned to meet at the call of the President.

(Adjournment occurred that The Christian Publishing Association might meet as per vote of the Convention).

At the conclusion of The Christian Publishing Association, the Convention reassembled, with President Coffin in the chair.

Rev. Roy C. Helfenstein, D. D., of Illinois, submitted the report of the Commission on Evangelism. This report went to the Committee on Co-ordination, and later on the recommendations were adopted.

Rev. D. B. Atkinson, of Wyoming, moved that the report of the Commissions, now unread, be placed at once in the hands of the Committee on Co-ordination, and not be held subject to the reading of said reports. Motion carried.

Rev. O. W. Powers, D. D., of Ohio, Secretary for the Bureau of Evangelism and Social Service, presented the report of the Bureau of Evangelism and Social Service. Rev. Clarence Defur, D. D., of Indiana, moved that the report be referred to the Committee on Co-ordination. Motion carried.

The President announced the Committee on Nominations.

Rev. Carlyle Summerbell, D. D., Chairman of the Commission on Social Service, being in the United States service, in France, as chaplain, Rev. O. W. Powers presented the report of the Commission. In keeping with a recommendation of the report, President Coffin led the Convention in prayer.

In the absence of Dr. W. A. Harper, of North Carolina, Secretary for the Department of Christian Endeavor, Rev. A. B. Kendall, of New York, submitted the report of the Department. Moved by Rev. Albert Godley, of New Jersey, that the report be adopted.

Hon. O. W. Whitelock, of Indiana, moved, by substitution, that the report be referred to the Committee on Co-ordination. Motion to refer carried.

The report of the Commission on Christian Endeavor went to the Committee on Co-ordination without reading.

Rev. P. S. Sailer, of Rhode Island, addressed the Convention on "Our Christian Endeavor Societies."

Hon. O. W. Whitelock, Secretary for the Department of Publications, presented the report, and moved that it be received. Motion to receive carried, and the report adopted.

A communication from the Afro-Christian Convention was presented, and on motion of Rev. D. B. Atkinson, was referred to the Executive Board of the Convention.

The Committee on Communications, Memorials, and Greetings submitted a partial report. Report as submitted adopted.

The Convention then adjourned until 7:30 of the evening, with benediction by Rev. J. W. Reynolds, of Maine.

CONNEAUT, OHIO, April 30, 1919.

The evening session was called to order at 7:30, by the Convention President, and following a song service, conducted by Rev. C. A. McDaniel, prayers were offered by Rev. W. H. Sando, of Indiana; Rev. John Bowdish Gove, of



New York; Rev. L. I. Cox, of North Carolina, and Rev. A. M. Addington, of Indiana.

Rev. A. B. Kendall, of Ravena, New York, addressed the Convention on our "Christian Endeavor Program for Four Years."

Rev. J. F. Burnett, of Ohio, moved that we recommend to the Department of Christian Endeavor of The American Christian Convention to publish Dr. Kendall's address in form for general distribution among the Christian Endeavor Societies. Motion carried.

The Secretary of the War Work Commission presented the report of the activities of the Commission, together with the report of the Peacemaker's Commission, and the Committee to Recommend Chaplains, at the close of which \$2.50 was given for war work purposes.

Mr. Hermon Eldredge, Religious Educational Secretary for The American Christian Convention, Y. M. C. A. Secretary, Camp Upton, N. Y., addressed the Convention on the subject of "The Church and the War."

The benediction of the evening was pronounced by Rev. E. Morton, of Toronto, Ontario.

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CONNEAUT, OHIO, THURSDAY, May 1, 1919.

The American Christian Convention was called to order by President Coffin, at 8:30, and Rev. J. P. Barrett, editor of *The Herald of Gospel Liberty*, and Rev. R. H. Peel, of Pennsylvania, led in prayer.

Rev. George C. Enders conducted the Morning Meditations.

The Committee on Nominations was given permission to retire.

The minutes of the preceding session were read, corrected, and adopted.

The Committee on the Roll made further report through its Chairman, Rev. McD. Howsare. Motion to adopt the report as made was carried.

Dr. Powers submitted a partial report of the Committee on Co-ordination. Rev. J. R. Cortner, of Indiana, moved its adoption. Motion to adopt carried.

Rev. A. W. Andes, of Virginia, submitted the recommendations of the Committee on the State of the Church. Moved by Rev. M. T. Morrill, of Ohio, that items 3 and 6 of the report be eliminated. Motion to eliminate lost. Rev. O. W. Powers, of Ohio, moved that items 3, 4, and 6 be adopted by the Convention. Motion to adopt carried.

Rev. W. H. Denison, Chairman of the Commission on Workers for the Field, submitted the recommendations of the Committee on Workers for the Field. Rev. D. M. Helfenstein, of Iowa, moved that the recommendations be considered item by item. Motion to so consider adopted.

The Convention President ruled and ordered that the Chairman of each Commission shall prepare a corrected report, as per vote of the Convention, and give such corrected report to the Convention Secretary, as the final record of that particular report.

On motion items 1, 2, 3, 4, 5, 7, 8, and 9 were adopted. Rev. John A. Stover, of Illinois, moved that item 6 be laid upon the table. Rev. L. I. Cox, of North Carolina, moved by substitution that item 6 be eliminated from the report. Motion to eliminate carried. E. L. Goodwin moved that item 10 be referred to a Committee of three laymen. Motion to refer lost. O. W. White-lock moved that item 10 be referred to the Commission on Ministerial Relief. Motion to refer lost. Rev. R. H. Gott, of Indiana, moved that item 10 be

amended by adding \$300.00 as the minimum salary for the country preacher. The item as amended was lost. Motion to adopt the recommendations as a whole carried.

Rev. W. H. Denison submitted the recommendations of the supplementary report of the Commission on Workers for the Field. Items 1, 2, 3, 4, 5, 6, 7, 8, 9, and 10 were adopted separately, and then a motion to adopt as a whole carried.

Rev. W. W. Staley, of Virginia, Chairman of the Commission on Organization, submitted the report of the Commission. Moved by Rev. John Bowdish Gove, of New York, that the report be printed for use of the Convention. Motion carried. O. W. Whitelock moved that the consideration of the report on Organization be made a special order for ten o'clock Friday forenoon. Motion carried.

Rev. A. B. Kendall, of New York, submitted the recommendations of the Committee on Christian Endeavor. Moved by Rev. Martyn Summerbell that the recommendations be adopted. Motion to adopt carried.

On motion the Convention then adjourned for the noon hour, with benediction by Rev. W. G. Sargent.

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May 1, 1919.

The afternoon session was opened at 1:45, with the Convention President in the chair.

The song service was conducted by Rev. D. G. Pleasant, of Ohio, and Prof. John N. Dales, of Ontario, offered prayer.

Immediately following the opening, the Convention adjourned that The Christian Publishing Association might convene.

Upon the adjournment of The Christian Publishing Association, the Convention reassembled, with President Coffin in the chair.

Rev. Martyn Summerbell, of New York, conducted the Memorial Service, in which he gave an address of unusual tenderness, scope, information, and appropriateness. The service was opened with a song led by Rev. D. G. Pleasant, and prayer was offered by Rev. W. W. Staley, of Virginia. The Convention tendered to Doctor Summerbell a vote of thanks for his beautiful tribute to our deceased co-laborers, and voted that the entire address be made a part of the records of the Convention.

The Convention then adjourned until the evening service, with benediction by Doctor Martyn Summerbell.

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EVENING SESSION, May 1, 1919.

The evening session was opened by the Convention President, at 7:30. Rev. Pressley E. Zartmann, of Ohio, conducted the song service, which was followed by a prayer service, in which a number took part, the service being opened by Rev. Fred Cooper, of Iowa, and closed by the President. The closing song of the service was "America," with "Keep the Home Fires Burning" as a chorus. At the close of the singing the President announced the presence of the Canadian flag, displayed in connection with the "Star-Spangled

Banner," and introduced Rev. W. P. Fletcher, of Ontario, who presented the report of the Commission on Sunday-schools. The President announced that action on the report would, according to the rule of the Convention, go over until to-morrow.

O. W. Whitelock, of Indiana, presented an address, the subject being "Evangelism." (Forward Movement)

At the close of Judge Whitelock's address, Rev. Pressley E. Zartmann led the congregation in singing, "Since Jesus Came Into My Heart," during which the author of the song, Rev. R. H. McDaniel, and his son, Clarence, occupied the platform.

Rev. Alva Martin Kerr, of Ohio, addressed the Convention on the subject of "Evangelism." Dr. Enders moved that Rev. Kerr's address on "Evangelism" be printed in pamphlet form. Motion carried.

Moved that the address by Judge Whitelock, on "Evangelism," be published in pamphlet form. Motion carried.

The Convention adjourned its evening session, with benediction by Rev. R. H. McDaniel.

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CONNEAUT, OHIO, FRIDAY, May 2, 1919.

The American Christian Convention was opened at 8:30 a. m. with the President in the chair.

Rev. George C. Enders conducted the Morning Meditations.

The minutes of the preceding session were read, corrected, and approved.

Rev. P. H. Fleming, of North Carolina, moved that Rev. Fred Cooper, of Iowa, be recognized, and given the privileges of a deliberative member of the Convention. Motion carried.

Mrs. Alice V. Morrill, of Ohio, moved that the report of the Woman's Boards be made special hour for three-thirty o'clock Sunday afternoon. Motion carried.

The Commission on Foreign Missions was presented by Mrs. Alice V. Morrill, of Ohio, which was supplemented by an amendment submitted by Rev. E. K. McCord.

The Committee on Co-ordination made further report. Motion to adopt carried.

Rev. M. T. Morrill, of Ohio. Secretary for the Department of Foreign Missions, submitted the report of the Department.

Rev. W. Q., and Mrs. McKnight, missionaries under appointment to Porto Rico, were introduced to the Convention.

Moved by O. W. Whitelock, of Indiana, to adopt the report of the Department of Foreign Missions. Motion to adopt carried.

The Committee on the Roll made further report. Motion to adopt carried. The President of the Convention retired temporarily, and Rev. D. B. Atkinson, Vice-President, took the chair.

The time for the special order having come, Rev. W. W. Staley, Chairman of the Commission on Organization, resubmitted the report. Moved by Rev. D. M. Helfenstein, of Iowa, that the report be considered article by article. Motion carried.

Moved by Rev. Alva H. Morrill, of Vermont, that the third Tuesday of October be named in the article as the time for the meeting. Motion carried.

Moved by E. L. Goodwin, of Mass., that the article, as amended, be adopted. Motion carried.

Moved by Rev. Clarence Defur, of Indiana, that article two be adopted.

Moved by Rev. Alva H. Morrill that the word *to* be substituted for the word *shall* in the article. Motion carried.

Rev. S. Q. Helfenstein moved that the article be amended by inserting the word, Ontario, at the head of the list of States, beginning with the words New York, and that West Virginia be a part of the territory mentioned. Motion to amend carried. Motion to adopt, as amended, carried.

Moved by Rev. J. E. Etter, of Ohio, that article to be numbered 15, be adopted.

Moved by Rev. Martyn Summerbell that the article under consideration be amended by division, one part to be that which refers to the church polity, and the other to be that which refers to the nomination and election of editors. Motion to amend by division carried. Moved by O. W. Whitelock, of Indiana, to adopt the first part of the division.

Rev. W. T. Walters, of Virginia, offered the following resolution, and moved its adoption:

With the Board of Trustees of The Christian Publishing Association, the Home and Foreign Mission Boards, the Sunday-school Board, the Educational Board, and the Christian Endeavor Board shall constitute a Board of Church Polity.

Motion lost.

Netum Rathbun, of Ohio, moved that the words *newly elected* be eliminated. Motion lost.

Motion to adopt the paragraph carried.

O. W. Whitelock moved the adoption of the second division of the article.

Chaplain Couve, of France, was introduced to the Convention.

On motion the Convention voted to engage in prayer, and Rev. Roy C. Helfenstein led the devotion.

Rev. Clarence Defur moved that we now adjourn for the noon hour. Motion pending, the Convention gave consent to hear a telegram from the Inter-Church World Movement, read by Doctor Denison, who was instructed to wire the Inter-Church World Movement that we would gladly hear a representative from that Movement.

The Convention voted to hear Chaplain Couve at 1:30 of the afternoon.

O. W. Whitelock, of Indiana, had the floor for a personal privilege at the time of adjournment.

Motion to adjourn carried, and the benediction was pronounced by Rev. W. H. Denison, of Ohio.

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#### AFTERNOON SESSION, CONNEAUT, OHIO, May 2, 1919.

The afternoon session was opened at 1:30, with President Coffin in the chair. Rev. Mr. Zartmann, of Ohio, conducted the song service, and Dr. William M. Dawson, of Ohio, led the prayer.

The President then introduced Chaplain Couve, of France, representing the Protestant Forces of France, who brought a wonderful message to the Convention. J. F. Burnett moved that we thank Chaplain Couve for his most help-



ful message, and that The American Christian Convention pledge the Christian Church to the limit of its ability and opportunity to make possible to France the things outlined to us in the address, and that a committee be appointed to draft a resolution embodying the above pledge, so that our Reportorial Committee may have it for the Conneaut papers, and papers of other cities. Motion carried. The Convention President appointed the committee.

The Convention President retired and Rev. D. B. Atkinson, Vice-President of the Convention, took the chair.

O. W. Whitelock, of Indiana, who held the floor at the time of the forenoon adjournment, for a personal privilege, was recognized immediately upon the opening.

Several amendments to the article under consideration at the time of adjournment were offered, resulting in the following substitution, which was offered by Rev. E. A. DeVore, of Indiana:

And that this article become effective immediately following the close of this Convention.

A motion to adopt this substitution carried, and the article, as amended, was put upon its passage. A rising vote was taken, which resulted in 166 voting for the motion to adopt, and sixteen voting against it. Rev. S. M. Milholland, of Kansas, moved that the vote on the adoption of the article be made unanimous. Motion carried.

The next article was submitted by the Chairman of the Commission. Motion to adopt pending, the President introduced Rev. Worth M. Tippy, D. D., of the Federal Council of the Churches of Christ in America, and moved that we hear Doctor Tippy at once. Motion carried, and Doctor Tippy proceeded to address the Convention. A very hearty vote of thanks was tendered Dr. Tippy for his splendid address.

The Executive Board reported the following to the Convention:

*To the Afro-Christian Convention:*

Responding to the memorial of the Afro-Christian Convention, relative to placing Franklinton Christian College under the conduct of the Board of Control, composed of members of the Afro-Christian Convention, we are of the opinion that recognizing the fact the Afro-Christian Convention is now represented on the Board of Control, and will continue to be so represented, and further that the action proposed might affect deleteriously the support of the members of The American Christian Convention, and furthermore, since the death of Rev. John Blood, who so long and faithfully sponsored Franklinton, creates a transitional period, which will make the demands upon the future administration of unusual character and weight: therefore, be it

*Resolved*, That The American Christian Convention deem it in the interest of Franklinton, that the personnel of the Board should remain as at present racially constituted.

We further recommend that the Home Mission Board, the Woman's Home Mission Board, the Educational Board, and the Southern Christian Convention have representation on the said Board of Control.

We recommend also that the Board of Control make thorough investigation of the work being done at Franklinton Christian College, and of the advisability of enlarging the curriculum, with a view to affording higher cultural advantages, and if such changes seem to be advisable, that the Board be requested to put them into effect.

It was moved and seconded that the recommendations of the Executive Board be adopted. Motion to adopt carried. (See "Memorial," page 35)



Rev. J. O. Atkinson, of North Carolina, reported a very hearty welcome from the Inter-Church World Movement, and the greetings of the President of that Convention to The American Christian Convention, with thanks for sending delegates. This was referred to the Committee on Communications, Memorials, and Greetings.

Rev. O. W. Powers, of Ohio, moved to amend the recommendations concerning articles 10 and 11 of the Constitution, so as to make the Board of Foreign Missions consist of four persons, with the President of the Woman's Board for Foreign Missions, and the Foreign Mission Secretary, and the Board of Home Missions to consist of four persons, with the President of the Woman's Board for Home Missions, and the Home Mission Secretary. Amendment carried, and the several remaining articles of the report of the Commission on Organization were adopted. A motion to adopt the report as a whole was unanimously carried.

Rev. Roy C. Helfenstein, of Illinois, moved that the Commission on Organization be instructed to consider the advisability of considering biennial sessions for the Convention, instead of quadrennial, and that it report the result of its investigation to this session of the Convention. Motion carried.

Mr. A. J. Shartle, representing the United Society of Christian Endeavor, of Boston, Mass., was introduced, and proceeded to address the Convention.

The Convention adjourned with benediction by Rev. N. G. Newman, of North Carolina.

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#### Evening Session, May 2, 1919.

The evening session was called to order at 7:30, with the Convention President in the chair.

The song service was conducted by Rev. Pressley E. Zartmann, of Ohio, and the prayer service was led by Rev. Arthur Wright of New York, which was followed by others.

Rev. Alva H. Morrill, D. D., of Woodstock, Vermont, read the report of the special committee appointed to formulate expressions of appreciation to Chaplain Couve. The report was unanimously adopted.

Mr. A. J. Shartle, of Boston, Mass., addressed the Convention in the interest of Christian Endeavor.

Rev. P. H. Fleming, of North Carolina, moved that Mt. Shartle bear to Doctor Francis E. Clark the greetings of the Convention. Motion carried.

The concluding part of the evening program was the presentation of "The Vision" in a beautiful and impressive pageant, prepared and presented by local talent.

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#### Conneaut, Ohio, Saturday, May 3, 1919.

The Convention was called to order, with the President in the chair, at 8:30 of the forenoon.

Rev. Frankie Keyes, of Indiana, had charge of the song service.

Rev. George C. Enders conducted the Morning Meditations.

Moved by Rev. O. S. Thomas, of Ohio, that the address of Doctor Bruner be made special order for 10:30 this forenoon. Motion carried.

The minutes of the preceding session were read, corrected, and approved.

Rev. O. S. Thomas, of Ohio, moved that the Convention hear Doctor Pratt, of the Inter-Church World Movement, immediately following Doctor Bruner's address. Motion carried.

Doctor Martyn Summerbell offered the following resolution, and moved its adoption. Motion to adopt carried.

*Resolved*, That the officers presently to be elected in this Convention shall assume office immediately at the close of the session, and that their terms of office continue and determine as would have been the case had the election occurred in October of 1918.

The Committee on Nominations not being ready to report, the election of officers was, by vote of the Convention, deferred.

Rev. O. W. Powers, of Ohio, submitted the report of the Commission on Social Service. Moved that it be considered item by item. Motion to adopt pending, Rev. H. W. McCrone, of New York, moved that article one be rejected from the report. Motion to reject lost, and motion to adopt the item carried. Item 2 adopted. The Commission asked permission to withdraw article 3. On motion of the Convention the request was granted. Article 4 adopted. Article 5 adopted. Article 6 referred to the Commission on Education. Article 7 adopted. Articles 8 and 9 referred to the Commission on Organization. Article 10 adopted, as was the report as a whole.

In the temporary absence of Doctor Martyn Summerbell, Chairman of the Commission on Federation, Rev. P. H. Fleming, of North Carolina, presented the report of the Commission on Federated Movements. Moved that the report be received and considered at this time. Motion carried. Rev. E. D. Hammond, of Ohio, moved that the report be adopted as a whole. Motion to adopt carried.

Rev. C. B. Kershner, of Indiana, Chairman of the Commission on Home Missions, submitted the report of the Commission.

Hon. O. W. Whitelock, of Indiana, Chairman of the Commission on Laymen's Work, submitted the report of the Commission. Rev. S. M. Milholland, of Kansas, moved that the report be received, and acted upon immediately. Motion carried. Rev. D. M. Helfenstein, of Iowa, moved the adoption of the report as a whole. Motion carried.

Rev. Alva M. Kerr, of Ohio, offered the following resolution, and for the Reportorial Committee moved its adoption:

The Convention wishes to express its grateful appreciation of the fine courtesies which have been extended to it by the *Conneaut News-Herald*. At no other Convention in many years has any paper been so generous in the space given to our publicity, and so anxious to print in full all matters which our Reportorial Committee has prepared for it. Its editors have been anxious to do everything possible to serve us, and have abundantly succeeded in doing so. We wish to express our thanks for the splendid service which they have rendered us.

Motion to adopt carried.

The order of the day having come, Rev. O. S. Thomas, of Ohio, Secretary for the Department of Home Missions, introduced Rev. Edmund de S. Bruner, Director of Rural Life Survey of the Inter-Church World Movement, who addressed the Convention.

At the close of Doctor Bruner's address, the President introduced Dr. Chas. H. Pratt, Secretary Foreign Missions Southern Presbyterian Church,

Secretary Laymen's Missionary Movement, Secretary Inter-Church World Movement, who addressed the Convention in the interest of the Movement.

Rev. W. H. Denison, of Ohio, Superintendent of the Forward Movement, offered the following resolution, and moved its adoption:

*Resolved*, That The American Christian Convention, in quadrennial session hereby endorses the purpose and aim of the Inter-Church World Movement, and pledges its hearty co-operation.

Motion to adopt carried.

Rev. Pressley E. Zartmann, of Ohio, offered the following resolution, and moved its adoption:

That in connection with the efforts of the *Conneaut News-Herald* to give our Convention due recognition, we should also record the untiring effort of the Chairman of the Reportorial Committee of the Convention, Rev. Alva Martin Kerr, who personally wrote a large part of the copy for the press.

Motion to adopt carried.

Rev. Alva H. Morrill, of Vermont, Chairman of the Commission on Public Morals, submitted the report of the Commission. Moved by Dr. Powers, of Ohio, that it be received, and given immediate attention. Motion carried. Moved by Rev. A. B. Kendall, of New York, that the report as a whole be adopted. Motion carried.

Rev. Albert Godley, of New Jersey, offered the following resolution and moved its adoption:

*Resolved*, That a Committee of five, including the President and the Secretary of The American Christian Convention, and the editor of the Sunday-school quarterlies, be now appointed, to prepare, or to arrange and publish, as soon as possible, the properly graded Purity booklets, in chaste, helpful language, to assist parents in teaching children and youth the sacred sex principles.

Motion to adopt carried.

In the absence of Doctor W. A. Harper, Chairman of the Commission on Ministerial Relief, Mr. J. O. Winters, of Ohio, read the recommendations of the Commission.

Motion to adjourn carried, and the benediction was pronounced by Rev. C. B. Hershey, D. D., of Indiana.

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#### AFTERNOON SESSION, May 3, 1919.

The afternoon session was opened at 1:45, with the Convention President in the chair.

Rev. Frankie Keys, of Indiana, led the song service, and prayer was offered by Rev. T. C. House, of Ohio.

Rev. E. K. McCord presented the recommendations of the Committee on Foreign Missions. Rev. E. E. Bennett, of Indiana, moved the adoption of the report as a whole, except item 7, 8, and 11, which had either been adopted, or were yet in the hands of committees. Motion to adopt carried.

The Committee on Nominations submitted its report, through its Chairman, Rev. Hugh A. Smith, of Indiana. Moved by Rev. Martyn Summerbell, of New York, that the report be adopted, and that the Secretary of the Convention

cast the vote of the Convention for its officers for the remainder of the present quadrennium. The motion was carried, and the vote cast in keeping therewith.

The Convention then adjourned, that The Christian Publishing Association might convene.

Upon the adjournment of The Christian Publishing Association, the Convention was called to order by the President.

Rev. J. O. Atkinson, of North Carolina, read a telegram from Rev. C. H. Rowland, of Virginia, announcing the death of his mother. The telegram was referred to the Committee on Communications, Memorials, and Greetings.

The following resolution was offered by J. F. Burnett, who moved its adoption:

WHEREAS, The delegates to The American Christian Convention attend the quadrennial session at their own expense, therefore,

*Resolved*, That members of the Executive Board, and all other Boards and officers of the Convention, shall bear their own expense to the quadrennial meetings. This to apply whether their Boards hold sessions in conjunction with, or immediately adjacent to the place of quadrennial meetings.

Motion to adopt carried.

Rev. O. S. Thomas offered the following resolution, and moved its adoption:

*Resolved*, That the hour immediately following the reading of the minutes on Monday morning be made a special hour for the hearing of the report of the Home Mission Secretary, and the address of Mr. Caldwell and Mr. Johnson.

Motion to adopt carried.

O. W. Whitelock, of Indiana, moved that the part of the program of the Forward Movement work, set for Friday afternoon, be made special order to immediately follow the special order made for Home Missions. Motion to adopt carried.

Rev. W. P. Fletcher, of Ontario, reported the recommendations of the Committee on Sunday-schools. The Committee on Co-ordination reported that items 1 and 2 went to the Commission on Education. Moved by E. L. Goodwin, of Massachusetts, that the recommendations be considered item by item. Motion carried. The various recommendations were read and considered, at the conclusion of which, by request of the chairman of the Commission, Rev. A. H. Morrill moved that item 2, under section 4, be stricken from the report. Motion carried. Moved by Rev. D. M. Helfenstein, of Iowa, that the report as a whole be adopted. Motion to adopt carried.

Adjournment, with benediction by Rev. D. M. Helfenstein, of Iowa.

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#### EVENING SESSION, May 3, 1919.

The evening session was opened at 7:30, with a song service conducted by Rev. C. A. McDaniel. Rev. Frankie Keys sang "My Heavenly Father Knows."

The evening prayer was led by Rev. Austin H. Bennett, of Illinois, which was followed by several others.

Rev. Warren H. Denison, Superintendent of the Forward Movement, gave a short address in which he stated that the Forward Movement Committee had set the goal for the Forward Movement at \$2,000,000.00, and that included



in that sum is to be the several amounts raised for our Colleges, and all the general benevolences of the Church. Rev. M. T. Morrill, of Ohio, moved that it be the sense of this Convention that the action of the Forward Movement be approved. Motion to adopt carried.

Rev. Albert G. Caris, President of Defiance College, addressed the Convention in the interest of the Forward Movement, on the subject of "Religious Education."

Rev. Charles B. Hershey, President of Union Christian College, addressed the Convention in the interest of the Forward Movement.

The evening session was closed with the benediction by Rev. C. B. Hershey.

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#### CONNEAUT, OHIO, SUNDAY, May 4, 1919.

The regular Sunday morning service was opened under the direction of the pastor, and prayer was offered by Rev. Henry C. Armstrong, of Baltimore.

Rev. Doctor Staley, of Virginia, gave a short address, at the conclusion of which the President of the Convention took charge, and introduced Rev. W. H. Denison, Superintendent of the Forward Movement work, who had charge of the remaining part of the forenoon service.

Mr. J. O. Winters, of Ohio, Treasurer of the Forward Movement, gave an address on the subject of "Benevolence."

Rev. J. O. Atkinson, of North Carolina, gave an address on the subject of "Accepting the Challenge of God."

The benediction of the forenoon service was pronounced by Rev. A. E. Kemp, pastor of the Christian Church, Conneaut, Ohio.

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#### AFTERNOON SESSION, May 4, 1919.

The afternoon session was opened at two o'clock, with Vice-President Atkinson in the chair.

The song service was conducted by Rev. Clarence McDaniel, with a vocal solo by Rev. Frankie Keys, of Indiana.

Rev. Henry C. Armstrong, of Baltimore, Md., representing the Association for the Promotion of Christian Unity of the Disciples of Christ, was introduced and addressed the Convention.

J. F. Burnett, of Ohio, offered the following resolution, and moved its adoption. The motion was seconded by Rev. Martyn Summerbell, of New York, and unanimously adopted by the Convention:

*Resolved*, That we tender to Doctor Armstrong a vote of thanks for his presence with us here to-day, and for the very helpful message which he brought to us, and express our appreciation of the interest of the Association for the Promotion of Christian Unity, in bringing the followers of Christ into the unity of the spirit and the bonds of peace, and repeat again our belief in the oneness of all Christians, our desire for its accomplishment, and devotedly pledge ourselves to the limit of our ability and opportunity to labor and pray for its speedy accomplishment.

A double male quartet rendered a song from the gallery, which was followed by a male quartet singing, "Nearer, My God, to Thee."

The presentation of the work of the Woman's Boards for Home and Foreign Missions was presented in pageant form, with Mrs. Alice V. Morrill,



prolocutor. Immediately preceding the presentation of the work, Mrs. Morrill, standing beside Rev. Emily K. Bishop, reviewed the twenty-eight years of Mrs. Bishop's service as President of the Woman's Board for Home Missions, and introduced the newly-elected President of the Woman's Home Board, Mrs. Athella M. Howsare, of Ohio, who spoke of the Board's appreciation of Mrs. Bishop's service, and in the name of the women, and as a slight token of their high admiration of Mrs. Bishop, presented her a chest, containing fifty dollars in gold. (It is the Secretary's opinion that no more impressive picture has ever yet been presented to The American Christian Convention than that of the three women above mentioned, and no greater item of service has ever yet been rendered than that which was represented in the display of the women's work.)

The benediction of the afternoon was pronounced by the Secretary of The Convention.

#### --- EVENING SESSION, May 4, 1919.

The evening session was opened at 7:30, with a song service conducted by Rev. C. A. McDaniel, which included a number by a mixed quartet of the local church, and a vocal solo, by Rev. C. A. McDaniel, the poetry of which had been written by Rev. John A. Stover, of Illinois, and the melody by Rev. McDaniel.

The Convention President presided, and Rev. D. B. Atkinson led the evening prayer.

The following special order for Monday was adopted:

- 8:30 Song and Prayer.
- 8:45 Minutes.
- 9:00 Home Mission Department Report.
- 9:15 Home Mission, L. F. Johnson.
- 9:35 Home Mission Commission.
- 9:50 Forward Movement, two speakers, twenty minutes.
- 10:30 Report Department of Education, W. G. Sargent.
- 10:50 Report Commission on Education.
- 11:10 Report Franklinton Board of Control.
- 11:30 Our schools—seven to ten minutes each: Defiance, Elon, Franklinton, Kirton Hall.
- 1:45 Devotions.
- 2:00 Starkey, Union Christian, Palmer, Jireh.
- 2:40 Commission on Rural Church.
- 3:00 Federal Council Report.
- 3:15 Commission on Christian Unity.
- 3:25 Announcement—Christian Orphanage.
- 3:30 Report Department of Sunday-schools.
- 3:40 Address, A. B. Kendall.
- 4:10 Report of Commission on Publishing and Literature.
- 4:30 Report of Commission on Ministerial Relief.
- 5:10 Miscellaneous Business.
- 5:30 The Christian Publishing Association.
- 7:30 Songs and Prayers.
- 7:45 Address on Education, Dr. Summerbell.
- 8:10 Address, Dr. Woodworth.
- 8:40 Closing Business.
- Reading Minutes.      Adjournment.

Mrs. Alice V. Morrill, of Ohio, President of the Woman's Board for Foreign Missions, brought a Forward Movement message on the subject of "The

Call of God Forward." Rev. W. T. Walters, of Virginia, moved a vote of thanks to Mrs. Morrill for her excellent address, and asked that it be given to *The Herald of Gospel Liberty* and *The Christian Sun* for publication. Motion carried.

Rev. L. E. Smith, of Virginia, brought a Forward Movement Message on the subject of "Our Denominational Responsibilities," and the evening benediction was pronounced by Rev. George A. Roemer, of Pennsylvania.

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CONNEAUT, OHIO, MONDAY, May 5, 1919.

The Convention opened at 8:30 a. m., with the President in the chair. Rev. Clarence McDaniel conducted the song service, and Rev. E. A. Watkins, of Ohio, offered prayer. Minutes of preceding sessions were read and adopted.

The Committee on Co-ordination asked permission to withdraw certain matters from the report of the Commission on Organization, which had previously been referred to it. Permission was granted.

Rev. O. S. Thomas, of Ohio, Secretary for the Department of Home Missions, read the report of the Department. Motion to adopt carried. The report was supplemented with an address by Rev. L. F. Johnson, of New York.

Rev. John A. Stover, of Illinois, submitted the report of the Commission on Home Missions. Moved by Rev. J. R. Cortner, of Indiana, that the report be considered item by item. Motion adopted. The various items were considered and disposed of, as found in the official report of the proceedings.

Rev. A. H. Morrill, of Vermont, offered the following resolution, and moved its adoption:

WHEREAS, A feature of social enjoyment and profit at this Convention has been the reunions held by the present and former students and faculties of some of our denominational schools, remembering our indebtedness to them for many of our leaders in the enterprises and work of our Church, therefore be it

*Resolved*, That we recommend to our schools that they all, as far as convenient for them so to do, plan for similar reunions at future sessions of the Convention.

Motion to adopt carried.

Rev. W. T. Walters, of Virginia, offered the following resolution, and moved its adoption:

*Resolved*, That this Convention express its deep appreciation to Dr. M. T. Morrill, our retiring Foreign Mission Secretary, for his faithful and zealous service while filling that position.

Motion to adopt carried.

Rev. John Bowdish Gove, of New York, submitted the following resolution, and moved its adoption:

*Resolved*, That we urge each of our organized district conventions to appoint a Federation Secretary, or Superintendent, who shall be empowered to care for our denominational interests in local federations, or consolidations of weak churches in their respective districts, and that the President of The American Christian Convention be authorized to appoint similar officers to serve in unorganized territory until other provision can be made. The President of The American Christian Convention is further authorized to name suitable

persons to convene the brethren for the purpose of organizing our two new proposed district conventions.

Motion to adopt carried.

Rev. J. L. Manley, of Ohio, read the following resolution:

*Resolved*, That in all future sessions of The American Christian Convention that one hour, or more, be given each evening of the session, for special evangelistic services for the salvation of souls, and for the purpose of leading believers to higher spiritual attainments. The leader of such services to be appointed by the President.

The Convention voted to refer the resolution to the Commission on Evangelism.

Rev. W. G. Sargent, of Rhode Island, Secretary for the Department of Education, submitted the report of the Department. Moved by Rev. Martyn Summerbell, of New York, that the report be adopted. Motion to adopt carried.

Rev. L. E. Smith, of Virginia, presented the report of the Commission on Education.

The President retiring from the chair, the Vice-President presided.

Rev. W. G. Sargent, of Rhode Island, moved that the report of the Commission on Education be considered item by item. Motion carried. Moved by Rev. D. M. Helfenstein, of Iowa, that the words, "The denomination," be stricken from item four. Rev. A. H. Morrill, of Vermont, offered as a substitution for the motion the following: "After *the*, insert, Christian denomination." The substitution was adopted.

Rev. O. W. Powers, of Ohio, offered the following motion:

Move to strike out the words, "And issue certificates of ordination."

Motion carried.

Moved by Rev. Martyn Summerbell, of New York, and several others, that the report, as amended, be adopted. Motion to adopt carried.

Rev. F. G. Coffin, of New York, offered the following resolution, and moved its adoption:

WHEREAS, There is need for widespread teaching on the fundamental relations between men and their money, and,

WHEREAS, Dr. J. O. Atkinson is now presenting this subject from an angle which we believe is very illuminating to this specific phase of stewardship, both to our own church and to all other denominations, therefore,

*Resolved*, That it is the sense of this Convention that Dr. Atkinson should compile his teachings in this matter into book form for a more general distribution and permanent preservation.

Motion to adopt carried.

The Convention President took the chair.

Rev. O. S. Thomas, of Ohio, made some verbal statements concerning Franklinton Christian College, the organization of the new Board of Control, and the plans it had made for the future.

Rev. W. G. Sargent, of Rhode Island, offered the following resolution, and moved its adoption:

*Resolved*, That twenty thousand copies of the Supplemental Report on a Reconstruction Policy for the Christian Church, presented by the Commission

on Workers for the Field, be printed for free distribution, the cost of the same to be apportioned by the Executive Board among the various church Boards, the distribution to be made from the office of the Superintendent of the Forward Movement.

Motion to adopt carried.

Rev. A. G. Caris, of Ohio, President of Defiance College, presented the interests of the college, referring briefly to the work of the school for the past four years.

In the absence of Rev. N. G. Newman, of North Carolina, who was to present Elon College, Rev. J. O. Atkinson, of North Carolina, spoke of the character and work of the college.

Prof. John N. Dales, of Drayton, Ontario, represented Kirton Hall, located in Toronto, Ontario.

Moved by George E. Hutton, of Iowa, that the report of Palmer College be deferred until after the report of Weaubleau College was submitted. Motion carried.

The benediction was pronounced by the Convention President.

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#### AFTERNOON SESSION, May 5, 1919.

The afternoon session was opened at 1:45, with Rev. D. B. Atkinson, Vice-President, in the chair. Rev. Pressley E. Zartmann, of Ohio, conducted the song service, and Rev. Roy C. Helfenstein, of Illinois, offered prayer.

Rev. Martyn Summerbell, President of Starkey Seminary and Palmer Institute, presented the work of the Seminary, calling attention to the fact that it was the oldest institution belonging to the Christians, and that for beauty of surroundings, it was not excelled in the world.

The President resumed his place in presiding.

Rev. C. B. Hershey, President of Union Christian College, presented the work of that college, revealing that an increased endowment had been planned for, a new gymnasium was about to be completed, that some unsolicited contributions to the college had been received, and that the building was to be known at the Hatten Memorial, telling us that Prof. Hatten came to Union Christian College the day that Rev. J. J. Summerbell, the first graduate of the college, reached his commencement, and that she had been connected with it, in active service since then, until now.

Rev. J. W. Piper, a trustee of Palmer College, brought to the Convention a statement concerning said college, telling that the college is located in the midst of a vast territory of valuable land, including thousands of miles, as well as fertile acres of soil, and of the vast resources within the reach and use of the college. This presentation was supplemented with an additional statement by Mr. George C. Hutton, of Iowa.

Rev. D. B. Atkinson, representing Jireh College, told us of the great work of this school, emphasizing the necessity for the school in the region where erected, and calling attention to the needs of the school, and claiming just consideration of said needs.

The Convention voted to hear the report of the Commission on Organization. Rev. W. W. Staley read the report.

Report adopted.



Rev. W. P. Fletcher, of Ontario, moved that the employment of a secretary, especially for the childhood life of the Sunday-school, be referred to the Board of Church Polity. Moved by Rev. W. H. Denison, of Ohio, to substitute "That it be referred to the new Sunday-school Board." Motion to substitute adopted.

Rev. Roy C. Helfenstein, of Illinois, moved to reconsider the vote to adopt the report of the Commission on Organization, with reference to the biennial meeting of the Convention. Motion to reconsider lost.

Rev. C. G. Nelson, of Nebraska, brought the report of the Commission on Rural Life. A motion prevailed to consider the report item by item. After due consideration of each separate item, a motion to adopt the report as a whole was carried. Moved and seconded to refer the report of the Commission on Rural Life to the Executive Board. Motion carried.

Rev. Martyn Summerbell, of New York, submitted the report of the Federal Council. Motion to adopt carried.

Doctor Coffin vacated the chair, which was occupied by the Vice-President, and read the following letter:

KEENE, N. H., April 29, 1919.

*Dr. F. G. Coffin,  
Conneaut, Ohio.*

DEAR DOCTOR COFFIN:—Please find enclosed my check for \$25.00 for work of The American Christian Convention. This in memory of my father and mother, Mr. and Mrs. John Q. Jones, who were in attendance at Convention held in Marshall, Mich., in 1865, my father being delegate from Merrimack Conference. You are at liberty to apply where most needed.

Sincerely yours,  
ELGIN A. JONES.

Rev. F. G. Coffin submitted the report of the Standing Committee on Christian Unity. Rev. D. M. Helfenstein, of Iowa, moved that the report be adopted, and put into pamphlet form for free distribution, and that our members of the Federal Council present the overture contained in the report to said Council. Motion carried. It was also voted that said overture should be presented to all the great religious bodies, who are in any way interested in Christian Unity.

Rev. O. W. Powers, of Ohio, moved that the name "Standing Committee on Christian Unity" be changed to "Commission on Christian Unity." Motion carried.

J. F. Burnett, of Ohio, offered the following resolution, and moved its adoption:

*Resolved*, That the committee appointed to meet a like committee from the Disciples of Christ, be merged with the Commission on Christian Unity, and that hereafter the work of the two committees shall be done by the Commission on Christian Unity.

Motion to adopt carried.

Rev. W. H. Denison, of Ohio, read a letter from Mr. Johnson, Superintendent of the Christian Orphanage, of North Carolina.

The President returned to the chair.



The Committee on Communications, Memorials, and Greetings offered the following resolution, and moved its adoption:

*Resolved*, That this Convention express its sincere sympathy, through the Convention Secretary, to Brother Chas. D. Johnston, Superintendent of the Christian Orphanage, in the loss of his wife by death.

That we heartily endorse the splendid work of the Orphanage, and suggest to all our brotherhood the importance of helping to care for and enlarge the work of this splendid institution.

Motion to adopt carried.

In the absence of Rev. W. C. Wicker, of North Carolina, Secretary for the Department of Sunday-schools, the Department report was submitted by Rev. A. B. Kendall, of New York. Moved and seconded to adopt the report as read.

Rev. M. T. Morrill, of Ohio, moved that the recommendation on page 4, paragraph 5, of the report of the Department of Sunday-schools, be referred to the Executive Board of the Convention, with power to act. By common consent this was so referred. The motion to adopt carried.

Rev. A. B. Kendall, of New York, addressed the Convention on the subject of "Sunday-school and Church Life."

Rev. L. E. Smith, of Virginia, offered the following resolution, and moved its adoption:

That when a minister from some other denomination asks for membership in any of our conferences, the conference first secure the ratification of the Executive Board of The American Christian Convention before they grant such membership, and that when a person seeks membership in any conference, the conference ascertain whether or not he has been refused membership or ordination in any other Christian conference, and the cause for the same, and be guided in its own action by this information in such a way that the standard of the whole denomination shall not be broken by some one conference.

Moved by substitution that it be referred to the Executive Board of the Convention. Motion to refer carried.

Moved by Rev. S. Q. Helfenstein, of Ohio, that Rev. A. B. Kendall be requested to prepare his address for publication in *The Herald of Gospel Liberty*. Motion carried.

Rev. M. T. Morrill, of Ohio, Chairman of the Commission on Publicity and Literature, submitted the recommendations of the Committee. Moved and seconded that items 6 and 3, mentioned in the report, be referred to the Board of Church Polity. Motion to refer carried. Item 5 was adopted. Motion to adopt as a whole carried.

Rev. J. W. Piper, of Iowa, submitted the recommendations of the Committee on Ministerial Relief. Moved by Rev. W. P. Fletcher, of Ontario, that one thousand dollars be substituted for six hundred dollars in section one, and that all after the word "parsonage" be eliminated. Motion carried. Item three was referred to the Committee on Organization. Moved that the report as amended with the references named, be adopted as a whole. Motion to adopt carried. It was voted to reconsider the report. Motion to reconsider carried. Moved to eliminate item 2. Motion to eliminate carried, and the report was again adopted as amended.

Rev. W. H. Sando, of Indiana, offered the following resolution, and moved its adoption:

That the Convention Sermon, delivered by Rev. E. A. Watkins, D. D., be printed for distribution.

Motion to adopt carried.

The Committee on Communications, Memorials, and Greetings offered the following report, and moved its adoption:

*Your Committee on Greetings begs leave to offer the following:*

*Resolved*, That the Secretary of the Convention express to Rev. C. H. Rowland, D. D., the sympathy of the Convention in the departure of his mother by death during the session of this Convention, and sincerely regret his inability to attend the Convention on this account.

Motion to adopt carried.

Rev. C. A. McDaniel, of New Jersey, read the recommendations of the Committee on Evangelism. Rev. E. C. Hall, of Ontario, moved that section 5 be eliminated. Motion to eliminate carried. Moved to adopt the recommendations as a whole, with the statement that item 10 went to the Commission on Organization, and item 5 eliminated. Motion to adopt carried.

Moved by Rev. O. W. Powers, of Ohio, that the report of the Bureau of Evangelism and Social Service be adopted. Motion to adopt carried, and the Convention adjourned.

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The Christian Publishing Association convened.

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On the adjournment of The Christian Publishing Association, the Convention assembled, with the President in the chair.

Rev. J. O. Atkinson, of North Carolina, moved to reconsider the report of the Commission on the State of the Church. Motion to reconsider carried. Moved by J. O. Atkinson, that all six of the causes mentioned in the report be stricken out. Motion to strike out carried.

Rev. Albert Godley, of New Jersey, representing the International Purity Association, read a letter from Margaret T. Tjader, of Darien, Conn., and offered the following:

Since the International Union Mission (headquarters The Church of The Stranger, 309 W. 57th St., New York City) has expressed desire to come into union and fellowship with The American Christian Convention, and desired your speaker (who is a member of their organization) to act as a fraternal messenger, if their Superintendent, Rev. F. K. Hawley, did not arrive;

*Resolved*, That the Missionary Board consider their request.

Also that a fraternal greeting be sent them with hope of further acquaintance, and possibly co-operation in world missionary work for the salvation of souls in the name of Christ.

Moved to refer the above matter to the Home Mission Board. Motion carried.

Rev. Warren H. Denison, of Ohio, moved:

That a committee of three, of which the Convention Secretary be chairman, be appointed, who shall edit the reports of Commissions, and publish them.

Motion carried.

Committee, O. S. Thomas, A. M. Kerr.

It was moved and seconded to hear Rev. E. K. McCord, missionary to Japan, home on furlough, at 7:45.

The Convention then adjourned, the benediction being pronounced by Rev. Marian C. Youmans, of New York.

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EVENING SESSION, May 5, 1919.

The evening session was called to order at 7:30 by Vice-President Atkinson, and after a song service led by Rev. C. A. McDaniel, Rev. E. C. Hall led the prayer. Little Miss Kathleen Harvey, of Conneaut, delighted the Convention with a beautiful vocal solo.

Rev. E. K. McCord, missionary to Japan, home on furlough, addressed the Convention on the conditions in Japan, and the need of the gospel in that country.

In introducing Rev. A. D. Woodworth, missionary to Japan, home on furlough, Dr. Atkinson referred to the fact that Rev. Mr. Woodworth was one of the college professors to whom he recited when a student in Union Christian College. Dr. Woodworth interested and helped the audience in his recital of the conditions in Japan.

The Convention President resumed his place as presiding officer.

Rev. W. T. Walters, of Virginia, offered the following resolution, and moved its adoption:

That this Convention extends a rising vote of thanks to the Honorable Mr. Smith, Mayor of the city of Conneaut, for his cordial welcome; to the Chamber of Commerce for the proffer of its rooms, and the pleasant auto outing given the Convention; to the members of the Record Memorial Congregational Church, for the use of their beautiful house of worship during the entire time of the Convention; to the Methodist Episcopal Church for the use of their Sunday-school room for the Junior service; and to the pastor and members of the Conneaut church and the people of the city for their royal welcome, kindly fellowship, and generous hospitality during our stay in their midst.

The motion to adopt was carried.

Rev. Pressley E. Zartmann, of Ohio, moved that inasmuch as Mrs. Bullock could not attend this session of the Convention, but was kind enough to send her address, that it be given to *The Herald of Gospel Liberty* for publication, and that the editor give an introductory explanation. Motion carried.

Rev. W. P. Fletcher, of Ontario, moved that it be the sense of this Convention that the next session of The American Christian Convention be held in some section of our brotherhood in which the Convention has not recently met. Motion carried.

Moved by Rev. J. O. Atkinson, of North Carolina, that Rev. McCord and Rev. Woodworth be requested to furnish their addresses to *The Herald of Gospel Liberty*, for publication. Motion carried.

Moved by Rev. O. W. Powers, of Ohio, that all unfinished business be referred to the Executive Board.

Moved by Rev. J. G. Bishop, of Ohio, that the Convention do now adjourn. Motion carried.

The minutes of, up to and including, the closing session, were read and adopted.

Closing song, "God Be With You Till We Meet Again."

Closing prayer by J. F. Burnett, Secretary of the Convention.

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## Memorial From the Afro-Christian Convention

*To The American Christian Convention in session, Conneaut, Ohio:*

DEAR BRETHREN:—The Afro-Christian Convention in its biennial session held at Graham, N. C., June 15-23, 1918, passed the following resolutions and authorized its presentation by a delegation to the above-named Convention in session:

WHEREAS, This Convention has launched a campaign to raise \$25,000 to aid our educational institution, Franklinton Christian College. And

WHEREAS, It is the sense of this body that The American Christian Convention's constituency should be relieved somewhat of the financial responsibility of the said college, for the highest gratitude a beneficiary can render to a benefactor, is as soon as he is able to help himself, to relieve him of his benefaction. Be it therefore

*Resolved*, That The American Christian Convention, the official custodian of the said college, be memorialized thus: That the control of Franklinton Christian College be placed into the hands of brethren selected from the Afro-Christian Convention, thus encouraging our constituency to do its full share in the support of our beloved institution. Be it also

*Resolved*, That a delegation be appointed by this Convention to present this resolution to The American Christian Convention in session at Conneaut, Ohio.

Signed:

J. W. PATTON,  
C. A. STROUD,  
W. G. AVANT,  
E. W. RUSSELL,  
W. E. SUMNER,

*Committee.*

In consequence of the above resolutions, the following brethren are appointed to present same to The American Christian Convention, or a committee appointed for the reception of such instruments: S. A. Howell, J. E. Samuels, Wesley Rainey and J. W. Patton.

C. A. HARRIS,

*Secretary Afro-Christian Convention.*

*Date June 22, 1918.*

By action of the Convention, the above was referred to the Executive Board.



## Membership of the Convention

### AS REPORTED BY THE COMMITTEE ON THE ROLL

[NOTE:—Those marked with \* are registered under two classifications.]

#### Convention Officers—

- Rev. F. G. Coffin, Albany, N. Y., President.  
 Rev. D. B. Atkinson, Jireh, Wyo., Vice-President.  
 Rev. J. F. Burnett, Dayton, Ohio, Secretary.  
 Hon. O. W. Whitelock, Huntington, Ind., Secretary for the Department of Publishing.  
 Rev. W. G. Sargent, Providence, R. I., Secretary for the Department of Education.  
 Rev. Omer S. Thomas, Dayton, Ohio, Secretary for the Department of Home Missions.  
 Rev. M. T. Morrill, Defiance, Ohio, Secretary for the Department of Foreign Missions.  
 Rev. Emily K. Bishop, Dayton, Ohio, President Woman's Board for Home Missions.  
 Mrs. Alice V. Morrill, Defiance, Ohio, President Woman's Board for Foreign Missions.

#### Christian Publishing Association—

##### Officers—

- \* Hon. O. W. Whitelock, Huntington, Ind., President.  
 Rev. J. O. Atkinson, Elon College, N. C., Vice-President.  
 Rev. John S. Halfaker, Columbus, Ohio, Secretary.

##### Trustees—

- Rev. Alva M. Kerr, Pleasant Hill, Ohio.  
 Rev. Roy C. Helfenstein, Urbana, Illinois.  
 Rev. W. W. Staley, Suffolk, Va.  
 \* Prof. John N. Dales, Drayton, Ont.  
 Mr. E. L. Goodwin, Boston, Mass.  
 \* Rev. C. B. Hershey, Merom, Ind.

##### Editors—

- Rev. J. P. Barrett, Dayton, Ohio, Editor Herald of Gospel Liberty.  
 Rev. S. Q. Helfenstein, Dayton, Ohio, Editor Sunday-school Literature.  
 Mr. Hermon Eldredge, Erie, Pa., Editor Teachers and Officers Journal.

#### Board for Foreign Missions—

- Rev. W. H. Denison, Dayton, Ohio.  
 Rev. J. W. Harrell, Burlington, N. C.  
 Mr. J. O. Winters, Greenville, Ohio.

#### Board for Home Missions—

- Rev. C. B. Kershner, Alexandria, Ind.  
 Mr. M. S. Campbell, Collison, Ill.  
 Mrs. Alice M. Burnett, Dayton, Ohio.

#### Sunday School Board—

- Rev. A. B. Kendall, Ravenna, N. Y.  
 Mrs. E. L. Goodwin, Boston, Mass.  
 \* Rev. S. Q. Helfenstein, Dayton, O.  
 Rev. McD. Howsare, Dayton, Ohio.  
 \* Hermon Eldredge, Erie, Pa.

#### Board for Education—

- \* Rev. J. W. Harrell, Burlington, N. C.  
 \* Rev. W. T. Walters, Winchester, Va.  
 \* Rev. John A. Stover, Avon, Ill.  
 Rev. Hugh A. Smith, Warren, Ind.

#### College Presidents—

- Rev. Albert G. Caris, The Defiance College, Ohio.  
 Rev. Martyn Summerbell, Palmer Institute and Starkey Seminary, New York.  
 Rev. F. S. Hendershot, Franklinton Christian College, North Carolina.  
 Rev. C. B. Hershey, Union Christian College, Indiana.  
 Rev. J. W. Piper, Acting President Palmer College, Albany, Mo.

#### Afro-Christian Convention—

- Rev. J. E. Samuels, Franklinton, N. C.  
 Rev. S. A. Howell, Newport News, Va.  
 Wesley Raney, Newport News, Va.  
 Rev. J. W. Patton, Franklinton, N. C.

#### Southern Christian Convention—

##### Ministerial—

- E. T. Cotton, Suffolk, Va.  
 J. F. Apple, Elon College, N. C.  
 I. W. Johnson, Suffolk, Va.  
 M. W. Butler, Conshohocken, Pa.  
 J. F. Morgan, Norfolk, Va.  
 A. T. Banks, Ramseur, N. C.  
 A. W. Andes, Harrisonburg, Va.  
 L. I. Cox, Elon College, N. C.  
 P. H. Fleming, Burlington, N. C.  
 N. G. Newman, Elon College, N. C.  
 \* W. W. Staley, Suffolk, Va.  
 G. L. Lankford, Berkey (Norfolk), Virginia.  
 Wm. M. Jay, Holland, Va.  
 \* J. O. Atkinson, Elon College, N. C.  
 Henry Crampton, Columbus, Ga.

##### Lay Delegates—

- Mrs. W. T. Walters, Winchester, Va.  
 Mr. M. J. W. White, Norfolk, Va.  
 Mr. Benjamin T. Holden, Louisburg, N. C.  
 Mrs. H. W. Seibright, Winchester, Virginia.

#### New York State Christian Association—

- John B. Pease, Gasport, N. Y.

#### Ohio State Christian Association—

- Rev. H. R. Clem, Springfield, Ohio.

#### Western Christian Convention—

- Rev. D. M. Helfenstein, Orient, Iowa.

#### Alabama Conference—

- Not represented.

#### Central Illinois Conference—

##### Ministerial—

- C. W. Kerst, Muncie, Ill.  
 Rue Burnell, Bismarck, Ill.

##### Lay—

- Mr. Zack Starr, Bismarck, Ill.  
 \* Mr. M. S. Campbell, Collison, Ill.

#### Central Indiana Conference—

- Not represented.



**Central Iowa Conference—****Ministerial—**

Sarah Piper, Legrand, Iowa.

**Des Moines Conference—****Ministerial—**

A. P. Hurst, Truro, Iowa.

M. L. Everett, Des Moines, Iowa.

**Lay—**

W. J. Cunningham, Orient, Iowa.

**Eastern Atlantic Conference—**

Not represented.

**Eastern Indiana Conference—****Ministerial—**

Miss Frankie I. Keys, Winchester, Indiana.

Carl F. Baldwin, Darlington, Ind.

Max Shaffer, Muncie, Ind.

H. H. Short, Defiance, Ohio.

J. R. Cortner, Farmland, Ind.

A. M. Addington, Winchester, Ind.

R. P. Arrick, Farmland, Ind.

W. H. Nungester, North Star, Ohio.

A. E. Cortner, Woodington, Ohio.

**Lay—**

A. J. Yohey, Eaton, Ind.

Miss Ina Rousch, Union City, Ind.

**Eastern Kansas Conference—****Ministerial—**

S. M. Milholland, Edna, Kansas.

H. Vernon Winter, Mound Valley, Kansas.

**Eastern North Carolina—**

Represented in the Southern Christian Convention.

**Eastern Virginia Conference—**

Represented in the Southern Christian Convention.

**Eel River Conference—****Lay—**

\* O. W. Whitelock, Huntington, Ind.  
Mrs. O. W. Whitelock, Huntington, Indiana.

A. J. Mell, Goshen, Ind.

Mrs. Mina Young, Albion, Ind.

W. B. Anglin, Etna Green, Ind.

Dennis Bowman, Warren, Ind.

B. F. Judy, North Manchester, Ind.

**Erie Conference—****Ministerial—**

F. B. Richey, Springboro, Pa.

H. L. Lott, East Springfield, Pa.

**Lay—**

J. A. Lamb, Conneautville, Pa.

**Georgia and Alabama Conference—**

Represented in the Southern Christian Convention.

**Indiana State Conference—**

Not represented.

**Indiana Miami Reserve Conference—****Lay—**

J. T. West, Sharpsville, Ind.

**Illinois State Conference—**

Not represented.

**Illinois Conference—****Ministerial—**

A. H. Bennett, Olney, Ill.

E. C. Geeding, Atwood, Ill.

**Iowa State Conference—**

Not represented.

**Kansas State Conference—**

Not represented.

**Kentucky State Conference—**

Not represented.

**Kentucky District Number 1—**

Not represented.

**Kentucky District Number 2—**

Not represented.

**Kentucky Christian Conference—**

Not represented.

**Lincoln Conference (Afro)—**

Not represented.

**Maine Central Conference—****Ministerial—**

J. W. Reynolds, Newport, Maine.

**Lay—**

Winthrop P. Ames.

**Merrimack Conference—****Ministerial—**

W. J. Hall, Franklin, N. H.

E. R. Caswell, Laconia, N. H.

**Lay—**

Mrs. E. R. Caswell, Laconia, N. H.

**Miami Ohio Conference—****Ministerial—**

J. E. Etter, Troy, Ohio.

Pressley E. Zartmann, Dayton, O.

J. G. Bishop, Dayton, Ohio.

O. P. Furnas, West Milton, Ohio.

W. J. Young, Ansonia, Ohio.

Hiley Baker, Eaton, Ohio.

J. J. Douglass, Greenville, Ohio.

Edwin B. Flory, Covington, Ohio.

George C. Enders, Defiance, Ohio.

D. G. Pleasant, Versailles, Ohio.

O. W. Powers, Dayton, Ohio.

Wm. Dawson, Yellow Springs, Ohio.

J. S. Kegg, Pleasant Hill, Ohio.

A. W. Hirby, Defiance, Ohio.

W. R. Boehringer, Enon, Ohio.

**Lay—**

Netum Rathbun, Dayton, Ohio.

M. A. Finck, Versailles, Ohio.

John G. Myers, Pleasant Hill, Ohio.

L. A. Frame, Eaton, Ohio.

George Brouse, Eaton, Ohio.

J. Warren Beck, Phillipsburg, Ohio.

J. H. Kilworth, Covington, Ohio.

Mrs. J. E. Etter, Troy, Ohio.

Mrs. W. H. Denison, Dayton, Ohio.

Mrs. C. C. Spring, Eaton, Ohio.

Miss Ruth Heisey, West Milton, O.

Mrs. W. J. Young, Ansonia, Ohio.

Mrs. Athella Howsare, Dayton, O.

**Michigan Conference—**

Not represented.

**Mt. Vernon Conference—****Ministerial—**

Joseph S. Ehrheart, Ambridge, Pa.

**Lay—**

Harvey Peters, Johnstown, Ohio.  
Miss Minnie Lohr, Mt. Vernon, O.

**Nebraska Conference—****Ministerial—**

C. G. Nelson, Gresham, Nebr.

**New York Central Conference—****Ministerial—**

Mrs. Marian C. Youmans, Lakeville, N. Y.

**Lay—**

Frank L. Martin, West Henrietta, N. Y.

**New York Eastern Conference—****Ministerial—**

Henry W. McCrone, St. Johnsville, N. Y.  
A. C. Youmans, Freehold, N. Y.  
Mrs. Georgie Weaton, Quaker Street, N. Y.  
John B. Gove, Sprakers, N. Y.

**Lay—**

Mrs. Ardella E. Gove, Sprakers, N. Y.  
Mrs. A. B. Kendall, Ravena, N. Y.  
Wilson C. Briggs, Quaker Street, N. Y.

**New York Northern Conference—**

Not represented.

**New York Western Conference—****Ministerial—**

J. E. Epright, Gasport, N. Y.

**Lay—**

Mrs. J. E. Epright, Gasport, N. Y.

**New Jersey Conference—****Ministerial—**

George A. Roemer, Sweet Valley, Pa.  
L. F. Johnson, Brooklyn, N. Y.  
C. A. McDaniel, Milford, N. J.  
Albert Godley, Tenafly, N. J.

**Lay—**

W. R. Sailer, Milford, N. J.

**North Carolina Conference (Afro)—**

Not represented.

**North Carolina and Virginia Conference—**

Represented in the Southern Christian Convention.

**Northern Kansas Conference—**

Not represented.

**Northwestern Kansas Conference—**

Not represented.

**Northwestern Indiana Conference—****Ministerial—**

A. W. Sparks, Argos, Ind.  
Robert E. Wearly, Delphi, Ind.  
Nomen McClain, Swayzee, Ind.

**Lay—**

Thomas Galloway, Delphi, Ind.  
Mrs. Nomen McClain, Swayzee, Ind.

**Northwestern Ohio Conference—****Ministerial—**

C. C. Ryan, Muncie, Ind.  
E. A. Watkins, Lima, Ohio.  
G. R. Mell, Lima, Ohio.  
G. B. Garner, Berkey, Ohio.  
Jesse M. Kauffman, Buckland, Ohio.  
G. W. Foltz, Harrod, Ohio.

**Northern Illinois Conference—****Lay—**

W. S. Sanford, Ashton, Ill.

**North Fork Illinois Conference—**

Not represented.

**North Missouri Conference—**

Not represented.

**Ohio Central Conference—****Ministerial—**

H. R. Jay, Dayton, Ohio.

**Lay—**

John W. Watson, Marengo, Ohio.  
Mrs. Mary E. Dunlap, Columbus, O.  
Mrs. Mary Hagans, Mt. Sterling, O.  
Mrs. Minerva Harrington, Columbus, Ohio.

**Ohio Eastern Conference—****Ministerial—**

W. E. Ewing, Rio Grande, Ohio.  
Herman Lewis, Picketon, Ohio.

**Ohio Valley Conference—****Ministerial—**

J. L. Manley, Columbus, Ohio.

**Ontario Conference—****Ministerial—**

E. C. Hall, Newmarket, Ont.  
\* W. P. Fletcher, Toronto, Ont.  
E. Morton, Toronto, Ont.

**Lay—**

\* J. N. Dales, Drayton, Ont.  
Mrs. Lavina Winch, Keswick, Ont.  
Mrs. W. P. Fletcher, Toronto, Ont.

**Osage Conference, Eastern Division—**

Not represented.

**Peoples Colored Conference—****Ministerial—**

William Williams, Xenia, Ohio.

**Rays Hill and Southern Pennsylvania Conference—****Ministerial—**

Lewis A. Duvall, Akersville, Pa.

**Lay—**

Aaron Layton, Locust Grove, Pa.  
Ira D. Mellott, Warfordsburg, Pa.  
Mrs. Blanche Smith Hollenshead, Needmore, Pa.

**Rhode Island and Massachusetts Conference—**

**Ministerial—**

F. H. Peters, Greenville, Ohio.  
Frank H. Gardner, Pottersville, Mass.  
W. E. Baker, Swansea, Mass.  
A. H. Morrill, Woodstock, Vt.

**Lay—**

Miss Clara E. Rowell, Franklin, N. H.  
Miss Mary A. Rowell, Franklin, N. H.  
E. L. Goodwin, Boston, Mass.  
\* Mrs. E. L. Goodwin, Boston, Mass.

**Richland Union Conference—**

Not represented.

**Rockingham Conference—**

**Ministerial—**

P. S. Sailer, Westerly, R. I.  
E. K. McCord, Dayton, Ohio.  
M. J. Honsberger, Newton, N. H.

**Lay—**

Mrs. Percy Caswell, Portsmouth, N. H.

**Scioto Valley Conference—**

Not represented.

**Southern Indiana Conference—**

**Ministerial—**

Clarence Defur, Frankfort, Ind.  
E. E. Bennett, Cynthiana, Ind.

**Lay—**

Casey J. Martin, Poseyville, Ind.

**Southern Illinois Conference—**

Not represented.

**Southern Kansas Conference—**

**Ministerial—**

Rev. Mrs. E. Rasmussen, Stafford, Kansas.

**Lay—**

Mrs. W. H. Hendershot, Towanda, Kansas.

**Southern Ohio Conference—**

**Ministerial—**

W. R. Brodt, West Union, Ohio.  
R. H. McDaniel, Dayton, Ohio.  
W. V. Miller, Lynchburg, Ohio.  
A. J. Bowman, Georgetown, Ohio.

**Southern Wabash Illinois Conference—**

**Ministerial—**

Lloyd Reich, Merom, Ind.  
\* A. O. Jacobs, Olney, Ill.  
Wm. Campbell, Greenup, Ill.  
E. D. Hammond, Lebanon, Ohio.

**Lay—**

Miss Jennie Page, Robinson, Ill.

**Southwestern Iowa Conference—**

**Ministerial—**

Orlando C. Huff, Winterset, Iowa.  
F. E. Rockwell, Madrid, Iowa.

**Lay—**

George E. Hutton, Madrid, Iowa.  
Mrs. S. B. Williams, Madrid, Iowa.

**Southwestern West Virginia Conference—**

Not represented.

**Tioga River Conference—**

**Ministerial—**

Arthur L. Allen, Lawrenceville, Pa.  
Arthur A. Wright, Binghamton, N. Y.

**Lay—**

Mrs. Mattie C. White, New Albany, Pa.

**Union Iowa Conference—**

**Ministerial—**

U. S. Johnson, Kokomo, Ind.

**Lay—**

Mrs. U. S. Johnson, Kokomo, Ind.  
John W. Slocum, Baring, Mo.

**Virginia Valley Central Conference—**

Represented in the Southern Christian Convention.

**Western Indiana Conference—**

**Ministerial—**

W. H. Martin, Mellott, Ind.  
W. H. Hendershot, Towanda, Kan.  
R. H. Gott, Kokomo, Ind.  
O. V. Rector, Advance, Ind.  
W. H. Sando, Wingate, Ind.

**Lay—**

Mrs. W. H. Sando, Wingate, Ind.  
Mrs. R. H. Gott, Kokomo, Ind.  
Mrs. Matilda West, Sharpsville, Indiana.

**Western Illinois Conference—**

John A. Stover, Avon, Ill.

**Western Michigan and Northern Indiana Conference—**

**Lay—**

H. H. Jessup, New Carlisle, Ind.

**Western North Carolina Conference—**

Represented in the Southern Christian Convention.

**Western Osage Conference—**

**Ministerial—**

J. E. Fry, Merom, Ind.

**Western Pennsylvania Conference—**

Not represented.

**Western Washington Conference—**

**Ministerial—**

Wm. R. Caldwell, Montesano, Wash.

**West Virginia Conference—**

Not represented.

**Wyoming Conference—**

**Lay—**

Mrs. Ella M. Cortner, Farmland, Indiana.

**York and Cumberland Conference—**

Not represented.

# COMMITTEES AND COMMISSIONS

## SERVING THE AMERICAN CHRISTIAN CONVENTION

### Communications, Memorials, and Greetings—

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 Rev. W. G. Sargent, Providence, R. I.  
 dence, R. I.  
 Rev. A. W. Andes, Harrisonburg, Va.

### Reportorial Committee—

Rev. Alva M. Kerr, Pleasant Hill, O.  
 Rev. Pressley E. Zartmann, Dayton, Ohio.  
 Rev. J. O. Atkinson, Elon College, N. C.  
 Rev. Milo T. Morrill, Defiance, Ohio.  
 Mr. Netum Rathbun, Dayton, Ohio.

### Committee on the Convention Roll—

Rev. McD. Howsare, Dayton, Ohio.  
 Rev. W. J. Hall, Franklin, N. H.  
 Rev. W. H. Martin, Mellott, Ind.

### Committee to Edit the Reports of Commissions—

Rev. J. F. Burnett, Dayton, Ohio.  
 Rev. Omer S. Thomas, Dayton, Ohio.  
 Rev. Alva M. Kerr, Pleasant Hill, O.

### Committee on Nominations—

Rev. Hugh A. Smith, Warren, Ind., Miami Ohio Conference.  
 Rev. W. W. Staley, Suffolk, Va., Southern Christian Convention.  
 Rev. S. A. Howell, Newport News, Va., Afro Christian Conference.  
 Mr. M. S. Campbell, Collison, Ill., Central Illinois Conference.  
 Rev. L. E. Smith, Norfolk, Va., Eel River Conference.  
 Rev. W. J. Hall, Franklin, N. H., Merimack Conference.  
 Mr. W. R. Sailer, Milford, N. J., New Jersey Conference.  
 Mr. John B. Pease, Gasport, N. Y., New York State Christian Assn.  
 Rev. A. W. Sparks, Argos, Ind., Northwestern Indiana Conference.  
 Rev. C. C. Ryan, Muncie, Ind., Northwestern Ohio Conference.  
 Rev. H. Russell Jay, Dayton, Ohio, Ohio Central Conference.  
 Rev. W. P. Fletcher, Toronto, Ont., Ontario Conference.  
 Rev. P. S. Sailer, Westerly, R. I., Rockingham Conference.

Rev. Clarence Defur, Frankfort, Ind., Southern Indiana Conference.  
 Rev. A. O. Jacobs, Olney, Ill., Southern Wabash Illinois Conference.  
 Rev. F. E. Rockwell, Madrid, Iowa, Southwestern Iowa Conference.  
 Rev. W. H. Martin, Mellott, Ind., Western Indiana Conference.  
 Rev. H. Russell Clem, Springfield, O., Mt. Vernon Conference.  
 Mr. I. D. Mellott, Warfordsburg, Pa., Rays Hill and Southern Pa. Conf.

### Committee to Write and Publish Booklet on Purity—

Rev. F. G. Coffin, Albany, N. Y.  
 Rev. S. Q. Helfenstein, Dayton, Ohio.  
 Rev. J. F. Burnett, Dayton, Ohio.  
 Mrs. Alice V. Morrill, Defiance, Ohio.  
 Mrs. Ella S. Watson, Jireh, Wyoming.

### Bureau of Correspondence—

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 Rev. J. F. Burnett, Dayton, Ohio.  
 Rev. John B. Gove, Sprakers, N. Y.  
 Rev. W. W. Staley, Suffolk, Va.  
 Rev. W. P. Minton, Dayton, Ohio.

### Commission on Christian Unity—

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 Rev. F. H. Peters, D. D., Greenville, Ohio.  
 Rev. W. H. Denison, D. D., Dayton, O.  
 Rev. John MacCalman, D. D., Lakemont, N. Y.  
 Rev. P. S. Sailer, Westerly, R. I.  
 Rev. O. B. Whitaker, D. D., Weaubleau, Mo.  
 President W. A. Harper, LL. D., Elon College, N. C.  
 Rev. J. F. Burnett, D. D., Dayton, O.

### War Work Commission—

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 Rev. O. S. Thomas, Dayton, Ohio.  
 Rev. J. F. Burnett, Dayton, Ohio.  
 President W. A. Harper, Elon College, N. C.  
 Mr. Hermon Eldredge, Erie, Pa.

### Committee to Make Effective the Every-Member Canvass—

Rev. O. S. Thomas, Dayton, Ohio.  
 Rev. E. K. McCord, Dayton, Ohio.  
 Rev. W. C. Wicker, Elon College, N. C.



**REPORT OF THE SECRETARY**

**To the Convention at Conneaut**

## OFFICERS—1914-1918

### THE AMERICAN CHRISTIAN CONVENTION

**President**, Rev. Frank G. Coffin, M. A.,  
D. D., Albany, N. Y.

**Vice-President**, Rev. D. B. Atkinson, D.  
D., Jireh, Wyoming.

**Secretary**, Rev. John Franklin Burnett,  
D. D., Dayton, Ohio.

**Secretary for Finance**, Prof. S. O. Al-  
baugh, Dayton, Ohio.

**Secretary for Publishing**, Hon. Orlando  
W. Whitelock, Huntington, Ind.

**Secretary for Education**, Rev. William  
G. Sargent, B. A., D. D., Providence,  
R. I.

**Secretary for Sunday-schools**, Rev.  
Walton C. Wicker, D. D., Litt. D.,  
Elon College, N. C.

**Secretary for Home Missions**, Rev.  
Omer S. Thomas, Dayton, Ohio.

**Secretary for Foreign Missions**, Rev.  
Milo T. Morrill, M. A., D. D., Dayton,  
Ohio.

**Secretary for Christian Endeavor**, Wil-  
liam A. Harper, M. A., LL. D., Elon  
College, N. C.

### WOMAN'S BOARD FOR HOME MISSIONS

**President**, Rev. Emily K. Bishop, Day-  
ton, Ohio.

**Vice-President**, Mrs. Athella Howsare,  
Dayton, Ohio.

**Recording Secretary**, Mrs. Alice M.  
Burnett, Dayton, Ohio.

**Corresponding Secretary**, Mrs. Alice M.  
Burnett, Dayton, Ohio.

**Treasurer**, Mrs. Abbie B. Denison, Day-  
ton, Ohio.

**Advisory Member**, Mrs. A. F. Chase,  
Dayton, Ohio.

#### Superintendents

**Cradle Roll**, Mrs. Noma C. Johnson,  
Dayton, Ohio.

**Literature**, Mrs. Emma S. Powers, Day-  
ton, Ohio.

**Young People's Department**, Miss Car-  
rie Robison, North Springfield, Pa.

**Educational English Among Immig-  
rants**, Mrs. Edna M. English, Ames-  
bury, Mass.

### WOMAN'S BOARD FOR FOREIGN MISSIONS

**Honorary President**, Rev. Ellen G. Gus-  
tin, Attleboro, Mass.

**President**, Mrs. Alice V. Morrill, Day-  
ton, Ohio.

**Vice-President**, Mrs. C. H. Rowland,  
Franklin, Va.

**Corresponding Secretary**, Mrs. Lulu  
Craig Helfenstein, Dayton, Ohio.

**Recording Secretary**, Mrs. Gertrude  
Fletcher, Keswick, Ontario.

**Treasurer**, Miss Mary A. Rowell,  
Franklin, N. H.

**Advisory Member**,

#### Superintendents

**Literature**, Mrs. Emma S. Powers, Day-  
ton, Ohio.

**Young People's Department**, Miss Car-  
rie Robison, North Springfield, Pa.

**Cradle Roll**, Mrs. Noma C. Johnson,  
Dayton, Ohio.

### BUREAU OF EVANGELISM AND SOCIAL SERVICE

**Rev. Oliver Worden Powers**, D. D., Sec-  
retary, Dayton, Ohio.

### THE CHRISTIAN PUBLISHING ASSO- CIATION

**Hon. O. W. Whitelock**, President, Hunt-  
ington, Indiana.

**Rev. J. O. Atkinson**, D. D., Vice-Presi-  
dent, Elon College, N. C.

**Rev. J. S. Halfaker**, Secretary, Colum-  
bus, Ohio.

**D. M. McCullough**, Treasurer, Troy, O.

**Rev. J. P. Barrett**, D. D., Editor Herald  
of Gospel Liberty, Dayton, Ohio.

**Rev. S. Q. Helfenstein**, D. D., Editor  
Sunday-school Literature, Dayton, O.

**Hermion Eldredge**, Editor Sunday-  
school Teachers and Officers Journal,  
Erie, Pa.

**Trustees**—Rev. A. M. Kerr, Pleasant  
Hill, Ohio; Rev. Roy C. Helfenstein,  
Urbana, Ill.; J. N. Dales, Drayton, On-  
tario; Rev. W. W. Staley, Suffolk,  
Va.; J. S. Frost, Lakemont, N. Y.; E.  
L. Goodwin, Boston, Mass.; Rev. C.  
B. Hershey, Merom, Ind.

**Manager**—Netum Rathbun, Dayton, O.

# CONSTITUTION OF THE AMERICAN CHRISTIAN CONVENTION

**In force until the close of The American Christian Convention session held at Conneaut, closing May 5, 1919.**

## ARTICLE I.

This organization shall be called The American Christian Convention.

## ARTICLE II.

The object of this Convention shall be to maintain and promote the Charitable, Religious, Missionary, Educational, and Publishing enterprises of the religious body known as Christian.

## ARTICLE III.

The membership of this Convention shall be as follows:

First, Presidents or Principals of Institutions of learning endorsed by the Convention or recognized as co-operating with it.

Second, Presidents of Conferences, State Associations, and District Conventions, auxiliary to the Convention or co-operating with it. The Officers and Trustees of The Christian Publishing Association, the Editor of *The Herald of Gospel Liberty*, the President of the Woman's Board for Home Missions, and the President of the Woman's Board for Foreign Missions.

Third, each Local Conference, except those of the Southern Christian Convention, which is itself so entitled, may be represented by one minister and one layman for each seven hundred members or major fraction: Provided; that no Conference shall be deprived of representation by one minister and one layman in addition to the President.

Fourth, The officers of this Convention, and the members of the Mission, Educational, and Sunday-school Boards hereinafter provided for, shall be members of the Convention until the close of the Quadrennial Session following their election.

## ARTICLE IV.

The Officers of this Convention shall be a President, a Vice-President, a Secretary, and one Secretary for each of the Departments hereinafter named, except the Department of Missions, which shall have two, a Secretary for Home Missions and a Secretary for Foreign Missions. They shall assume the duties of office on the first day of January following the session at which they are elected, and serve for a term of four years and until their successors are elected and qualified.

## ARTICLE V.

It shall be the duty of the President to give his entire time to the supervision of the interests and activities of the denomination; to attend district conventions, and annual conferences to present the plans of the Convention; to represent the denomination at interdenominational gatherings; to preside at all meetings of the Convention and of its Executive Board; to authenticate by his signature all orders on the treasury and other official papers of the Convention; to call meetings of the Executive Board when necessary, and perform such other duties as may be required of him.

## ARTICLE VI.

In the absence of the President, the Vice-President shall preside. In case of a vacancy in the office of President, the Vice-President shall become President for the unexpired term.

## ARTICLE VII.

The Secretary shall record all proceedings of the Convention, and its Executive Board; he shall gather the statistics of the denomination, with all possible information regarding its various organizations and enterprises, and shall promote the interests of the churches and conferences in any way; he shall take one general collection each year, to defray expenses of the Convention, until these expenses are otherwise provided for; he shall have printed for distribution at the quadrennial sessions the reports of the Department Secretaries; and shall perform such other duties as may be devolved upon him.

## ARTICLE VIII.

The Convention shall include the following departments: Missions, Education, Publishing, Sunday-school, Christian Endeavor, and Finance, with the societies and organizations auxiliary to the Convention or its departments. Each department shall have a Secretary, except the Department of Missions, which shall have two, a Secretary for Home Missions and a Secretary for Foreign Missions. These Secretaries shall have supervision of their respective departments, subject to the direction of the Executive Board hereinafter named. It shall be the duty of each department and auxiliary to report annually to the Executive Board through the Secretary of the Convention, to furnish information to such annual report when called upon, and to forward to the Convention Secretary at least one month prior to each quadrennial session, reports for the quadrennium. The Convention shall also include a Bureau of Evangelism and Social Service, the same to be under the care of the Home Mission Board.

The Executive Board shall at its discretion pay the President a living salary together with office and traveling expenses.

## ARTICLE IX.

The Executive Board shall consist of the President, the Vice-President, and the eight Secretaries above named, whose duties it shall be to carry out any measure adopted by the Convention or necessary to promote its objects. It shall hold meetings annually, or oftener at the call of the President or of any three members of the Board. It shall require that bonds be given by all officers handling money for the Convention or its departments. The members of the Board shall constitute the Board of Trustees of the Convention, to exercise, conduct, and control the corporate powers, business, and property of the Convention. The Executive Board shall have power to fill any vacancy in its own number, except in case of a member ex-officio, and any vacancy in a Department Board not otherwise provided for, and may declare a vacancy in the same offices for cause, subject to an appeal to the Convention at the next meeting

thereafter. The Board shall report all its actions to the Convention, with such recommendations as it shall desire.

#### ARTICLE X.

The Convention shall elect four persons, who, with the Foreign Mission Secretary, shall constitute a Department of Foreign Missions, and shall have charge of the Foreign Mission interests of the Convention. This Board shall elect a President, a Recording Secretary, and a Treasurer, and such other officers as its work may demand. It shall fill all vacancies that may occur in its numbers, except in case of the member ex-officio, and may declare vacancies in such positions for cause, subject to an appeal to the Executive Board of the Convention. It shall have the general management of the Foreign Mission Department, including the issue of calls for collections under the direction of the Convention, or its Executive Board, and the collection, appropriation, and disbursement of Foreign Mission Funds.

#### ARTICLE XI.

The Convention shall elect four persons who, with the Home Mission Secretary, shall constitute a Department of Home Missions, and shall have charge of the Home Mission interests of the Convention. This Board shall elect a President, a Recording Secretary, and a Treasurer, and such other officers as its work may demand. It shall fill all vacancies that may occur in its numbers, except in case of the ex-officio, and may declare vacancies in such positions for cause, subject to an appeal to the Executive Board of the Convention. It shall have the general management of the Home Mission Department, including the issue of calls for collection under the direction of the Convention or its Executive Board, and the collection, appropriation, and disbursement of Home Mission Funds.

The Home Mission Board shall provide the necessary expenses for the conduct of the work of Evangelism and Social Service.

#### ARTICLE XII.

Pending the incorporation of the two Mission Departments above named, they shall constitute the Board of Directors of Missions. This Board shall elect a President, a Secretary, and a Treasurer, who may or may not be a member of the Board. It shall have charge of the invested funds of the Board, and hold the title to all property of the Board, including real estate; and shall have charge of all matters which cannot be managed by the two departments separately; and arrange to transfer its funds and its properties to the Home and Foreign Mission Boards when incorporated.

#### ARTICLE XIII.

The Convention shall elect not more than four persons, who shall constitute, with the

Secretary of the Department of Education, an Educational Board, the Secretary of the Educational Department being President ex-officio. It shall act as a Board of Control for the Correspondence College. It shall take one general collection each year for educational purposes, under the direction of the Executive Board of the Convention. It shall take measures to promote the establishment of courses of study by the conferences, provide aid for students for the ministry, and in all possible ways promote educational interests. It shall have power to fill all vacancies except in case of the member ex-officio, and declare vacancies in such positions subject to an appeal to the Executive Board.

#### ARTICLE XIV.

The Convention shall elect one or more persons who, with the Secretary of the Sunday-school Department and the Editor of the Sunday-school Literature, shall constitute a Sunday-school Board. The Secretary of the Department shall be the President of the Board. Its duty shall be to devise means to promote the interests of Sunday-schools, to gather statistics, disseminate information, and aid in the adoption of the best methods of Sunday-school work and Bible study.

#### ARTICLE XV.

The President of The Christian Publishing Association shall be ex-officio the Secretary for the Publishing Department.

#### ARTICLE XVI.

The Secretary of Finance shall keep and invest the funds of the Convention, subject to be drawn only in accordance with a vote of the Convention or its Executive Board. He shall give bond to the acceptance of the Board. All funds from whatever source shall be paid out under the direction of the Board, unless the objects of the donation be designated by the donor.

#### ARTICLE XVII.

The sessions of this Convention shall be held quadrennially. Special sessions may be held at the call of the Executive Board. The fiscal year of the Convention shall begin with the first of October.

#### ARTICLE XVIII.

The Convention shall elect five persons who shall constitute the Board of Control of Franklinton College.

#### ARTICLE XIX.

This Constitution may be amended at any session of the Convention by a two-thirds vote, providing notice of the proposed amendment shall have been published in the denominational paper three months prior to the assembly of the Convention; or by a three-fourths vote of the Convention.

## PROPOSED AMENDMENTS TO THE CONSTITUTION OF THE AMERICAN CHRISTIAN CONVENTION

WHEREAS, The Woman's Board for Home Missions and the Woman's Board for Foreign Missions are auxiliary to The American Christian Convention; and

WHEREAS, The said Boards are a large factor in the missionary work of the Christian Church; now, therefore, be it

*Resolved*, That we memorialize The American Christian Convention to so change the Constitution: that the presidents of both the Woman's Boards shall hereafter be members of the Executive Board of the Convention, shall report to the quadrennial session, just as the other department heads report, and



shall sit with the Executive Board at its business sessions; and

*Resolved*, That the secretaries of the Boards give the necessary notice of amendment prior to the next Quadrennial Convention.

October 24, 1917.

Herewith a certified copy of vote taken October twenty-fourth, Nineteen Hundred and Seventeen, Anno Domino, annual meeting of Woman's Mission Boards.

LUEMMA HESS.

*Signed by Recording Secretary of  
Woman's Board for Home Missions of the Christian Church.*

WHEREAS, The Woman's Board for Home Missions and The Woman's Board for Foreign Missions are auxiliary to The American Christian Convention, and,

WHEREAS, The said Boards are a large factor in the missionary work of the Christian Church; now, therefore, be it

*Resolved*, That we memorialize The American Christian Convention to so change the Constitution that the presidents of both the Woman's Boards shall hereafter be members of the Executive Board of the Convention, shall report to the quadrennial session just as other department heads report, and shall sit with the Executive Board at its business sessions; and,

*Resolved*, That the secretaries of the Boards give the necessary notice of amendment prior to the next Quadrennial Convention.

GERTRUDE FLETCHER,

*Secy., Woman's Board for Foreign Missions of the Christian Church.*

We, your Committee on Relief, beg leave to report as follows:

We most heartily endorse the principle of ministerial relief, providing for worthy, indigent, aged ministers and their widows. Quite a number of the larger denominations, acting on this principle, are providing large funds for this purpose. Surely the Christian Church should be equally generous and just to the men who have spent the vigor of their manhood in the service of the church or churches, receiving, in most cases, a bare living, and in many cases not that. So far as your committee knows, there are but three of the conferences that compose this Association that have any working plan for ministerial relief, or that have any such relief funds on hand at this time: The Miami, the Southern Ohio, and the Northwestern.

In the judgment of your committee, this subject of aged ministerial relief is of such vital importance that it ought to appeal to, and be taken hold of by the whole denomination, therefore,

We recommend that this, the Ohio State Christian Association, petition The American Christian Convention to consider the advisability of creating a fund, the income of which to be used for the relief of worthy, needy, aged ministers, and their widows, and for the adopting of such plans as may be deemed wise for securing and maintaining such fund.

And, further, that a copy of this report be furnished to the Secretary of The American Christian Convention, with the suggestion that the Executive Committee of the Convention appoint a commission to consider and prop-

erly present the subject to the Convention at its session next October.

All of which is respectfully submitted,

J. G. BISHOP,  
H. J. DUCKWORTH,  
R. H. McDANIEL,  
Committee.

WHEREAS, It appears that The American Christian Convention, in session in Springfield, Ohio, in October, 1914, by change of its Constitution, planned for and anticipated that the home and foreign mission work of the Christian Church should be administered by two separate boards of directors, for sake of efficiency and progress, and to secure special expert supervision for the said home and foreign work;

WHEREAS, It appears that the said Convention, to insure such efficiency, progress, and supervision, contemplated the separate incorporation of such board of directors, the two eventually to take over the business and property now in the hands of the Mission Board of the Christian Church; and,

WHEREAS, The Executive Board of The American Christian Convention, at its session in July, 1917, granted a stay in incorporation proceedings, until the said Mission Board might memorialize The American Christian Convention, at its quadrennial session in 1918; now, therefore, be it

*Resolved*, That we most respectfully declare our belief that the end which the Convention sought to gain has already been attained; that the Home and Foreign Mission Departments of the Mission Board are working harmoniously, and effectively; that the measure of co-operation now existing is helpful, rather than detrimental; and that the present arrangement, with a single incorporation and two departments of work, is probably ideal for our missionary cause in its present stage; and be it

*Resolved*, further, That we respectfully petition The American Christian Convention to modify its Constitution, especially Article XII., so that the Mission Board of the Christian Church shall consist of the two departments and boards of directors, provided for in Article X. and XI., working under the single incorporation known as the Mission Board of the Christian Church as at the present constituted by charter from the State of Ohio.

M. T. MORRILL, *President*.  
W. H. DENISON, *Secretary*.

Notice is hereby given that an amendment will be offered to the Constitution of The American Christian Convention, at its session October 15-22, 1918, to combine the Sunday-school and Christian Endeavor Departments into one, under the title, "Department of Religious Education."

W. A. HARPER.

*Resolved*, That notice be given in *The Herald of Gospel Liberty* of a proposed amendment to the Constitution of The American Christian Convention providing for a Board of Christian Unity with a secretary who shall work with the other department secretaries and also of a Secretary for Evangelism and Social Service on the same basis.

Adopted and presented by the Commission on Christian Unity at Norfolk, Va., April, 1918.

## COMMISSIONS 1918

For the sake of convenience and permanent record the names of the several Commissions are included in this report together with the rules adopted by the Executive Board for their government.

Each Commission may elect its own method of procedure. We recommend, however, that the chairman submit a plan, including the items to be considered for the approval of his commissioners, with an invitation to them to suggest modification of the plan or changes in the items.

Each Commission to begin its work immediately upon receipt of the announcement of its appointment.

The Commissions are to make the most exhaustive study possible of their subjects, considering

1. The general needs of the times as related to the subject under study.
2. The present needs of our brotherhood in the same relation.
3. Wherein our present church policy and program is adequate or inadequate, with an indication of the specific features of its strength or weakness.
4. A study of the policies and practices of other organizations, especially those whose circumstances are similar to our own.
5. An examination into the general history of the subject and lessons therefrom.

6. Recommendations as to standards, programs, methods for denomination, conference, and churches.

The Commissions are encouraged to invite the unofficial counsel of recognized specialists on their subjects wherever found.

Each report to be as brief as justice to the subject will permit.

The reports in every case to conclude with recommendations.

During the Convention the Commissions will perform the function of committees, therefore, the various departments of the Convention or persons having recommendations or resolutions to submit to the Convention on subjects under commission are directed to refer the same to the Commission concerned.

The Secretary of the Convention is instructed to see that each Commission is provided with a report of all departments of The American Christian Convention for the present year, said departments to provide the same immediately upon issuance.

After the Commissions have decided the items which they are to consider, or not later than January 1, 1918, before proceeding with their work further, they shall submit the same to the Secretary of the Convention for review by a Committee consisting of Secretary American Christian Convention, Home Mission Secretary, and Foreign Mission Secretary. If two Commissions contemplate considering the same item, this committee shall determine to which it belongs and so instruct.

Commissions are urged to memorialize each other of matters appropriate for consideration as their work progresses, and solicited to cultivate close relations and mutual understanding in order to avoid confliction or duplication in their work. Where Commissions deal with converging lines of work, they must consult with each other concerning the items and treatment of the same.

The reports of the Commissions are to be in the hands of Convention Secretary not later than July 31, 1918. The committee named above will examine them carefully, and may, in order to facilitate unity or efficiency, refer them back with suggestions. When completed, the Convention Secretary

will have them printed and so far as possible distributed in advance to the delegates of the next Convention.

At the Convention only the recommendations of the reports shall be read, these being keyed to indicate the findings of the Commission upon which they are based. Care shall be taken that all members of the Conventions have the printed reports in hand.

The reports shall be read, then allowed to remain without action until the following day, unless otherwise voted by the Convention, in order that careful consideration may be given to them during the interim. Delegates may suggest additions or amendments to the Commission, who at the second reading may suggest any changes which their wisdom may dictate.

It is not presumed that the report of the Commission will prevent resolutions from the floor, but in the interest of unity, order, and conservation of the time and energy of the Convention, delegates are expected to work through the Commission as far as possible.

The Convention departments are expected to report to the Convention only the work which has been done. They should refer all suggestions or recommendations from their departments to their respective Commissions.

Commissions may in their wisdom submit minority reports.

Committees and Commissions appointed by the Executive Board of the Convention during the quadrennium—

**To have charge of the John Huss celebration**—Dr. Martyn Summerbell, Lakemont, N. Y.; Dr. J. F. Burnett, Secretary American Christian Convention, Dayton, Ohio; Dr. M. T. Morrill, Secretary Foreign Missions, Dayton, Ohio; Rev. E. J. Bodman, Lubec, Maine; Rev. A. B. Kendall, Burlington, N. C.; Rev. Roy C. Helfenstein, Urbana, Ill.; Rev. W. J. Hall, Newmarket, Ont.

**To prepare matter for publication in connection with the Convention Calls**—Rev. F. G. Coffin, Albany, N. Y.; Rev. Alva M. Kerr, Pleasant Hill, Ohio; Rev. J. F. Burnett, Dayton, Ohio.

**Peace Makers' Commission**—Rev. J. F. Burnett, Dayton, Ohio; W. A. Harper, Elon College, N. C.; Rev. F. H. Peters, Norfolk, Va.; Rev. H. G. Rowe, Farmer City, Ill.; R. D. 5; Rev. L. E. Smith, Huntington, Ind.

**To co-operate with the Federal Council of the Churches of Christ in America on the Quadri-Centennial of the Protestant Reformation**—Rev. W. W. Staley, Suffolk, Va.; Rev. J. F. Burnett, Dayton, Ohio; Rev. George A. Conibear, Fall River, Mass.; Rev. C. G. Nelson, Gresham, Neb.; Rev. W. Percy Fletcher, Keswick, Ontario.

**To nominate and recommend Chaplains for the United States Army and Navy**—Pres. W. A. Harper, Elon College, N. C.; Rev. Omer S. Thomas, Dayton, Ohio; Rev. J. F. Burnett, Dayton, Ohio.

**War Work**—Rev. F. G. Coffin, Albany, N. Y.; Hermon Eldredge, Erie, Pa.; Rev. J. F. Burnett, Dayton, Ohio.

**Christian Endeavor**—Rev. A. B. Kendall, Chairman, Ravena, N. Y.; Rev. Klise S. King, Lima, Ohio; Rev. A. E. Bagby, Newmarket, Ontario; Miss Josie Craig, Box 879, Norfolk, Va.; Rev. J. F. Morgan, Berkley, Va.; Rev. B. W. Stoddard, 2315 Bellefontaine Ave., Indianapolis, Ind.; Maynard M. Way, 385 Madison Ave., Albany, N. Y.; Rev. A. R. Webb, Rye, N. H.; Rev. R. G. English, 412 Main St., Amesbury, Mass.; Miss Freda Kirkendall, Huntington, Ind.; Rev. R. G. Bell, Marietta, Ill.; R. C. Boyd, High Point, N. C.

**Education**—Rev. L. E. Smith, Chairman, Huntington, Ind.; Rev. H. M. Hainer, Bangor, Maine; Rev. W. G. Sargent, 11 Rutland St., Providence, R. I.; Rev. A. G. Caris, Defiance, Ohio; Rev. J. U. Newman, Elon College, N. C.; Rev. D. B. Atkinson, Jireh, Wyoming; Dr. W. H. Boone, Durham, N. C.; Rev. C. J. Felton, Oshawa, Ontario; Rev. H. E. Long, Franklin, N. C.; Rev. Wm. M. Dawson, Yellow Springs, Ohio.

**Evangelism**—Rev. Roy C. Helfenstein, Chairman, Urbana, Ill.; Rev. Victor Lightbourne, Dover, Del.; Rev. G. D. Eastes, Norfolk, Va.; Rev. H. W. McCrone, St. Johnsville, N. Y.; Rev. Mrs. W. T. Coffin, Kittery, Maine; Rev. F. E. Rockwell, Madrid, Iowa; Rev. W. A. Freeman, Covington, Ohio; Rev. Fred Cooper, Albany, Mo.; I. A. Luke, Holland, Va.; Rev. A. H. Bennett, Louisville, Ill.; Rev. C. A. McDaniel, Milford, N. J.

**Federated Movements**—Rev. M. Summerbell, Chairman, Lakemont, N. Y.; Hermon Eldredge, Erie, Pa.; Rev. P. H. Fleming, Greensboro, N. C.; Mrs. Jane Goodwin, 6 Tappan St., Roslindale, Mass.; Rev. A. M. Kerr, Pleas-



ant Hill, Ohio; Rev. R. H. Gott, Kokomo, Ind.; Rev. P. S. Sailer, Lynn, Mass.; Rev. L. E. Follonsbee, Des Moines, Iowa; Rev. W. D. Samuel, Vaughnsville, Ohio; Col. E. E. Holland, Suffolk, Va.

**Foreign Missions**—Rev. W. P. Minton, Chairman, Defiance, Ohio; J. O. Winters, Greenville, Ohio; Rev. E. K. McCord, Dayton, Ohio; J. F. Barnes, Huntington, Ind.; Mrs. M. T. Morrill, 233 Conover St., Dayton, Ohio; Rev. W. G. Kershner, Muncie, Ind.; Rev. S. A. Howell, Newport News, Va.; Fenner Brownell, Fall River, Mass.; Mrs. W. P. Fletcher, Keswick, Ontario; Rev. Wm. Flammer, Oberlin, Ohio; Rev. C. H. Rowland, Franklin, Va.

**Home Missions**—Rev. C. B. Kershner, Chairman, Warren, Ind.; Rev. J. O. Atkinson, Elon College, N. C.; Fenner A. Chace, M. D., Fall River, Mass.; Rev. O. S. Thomas, Dayton, Ohio; Miss Mary A. Rowell, Franklin, N. H.; Rev. J. B. Gove, Sprakers, N. Y., R. D. 1; Rev. L. F. Johnson, 3207 Clarendon Ave., Brooklyn, N. Y.; A. S. Lynn, Orient, Iowa; Rev. McD. Howsare, Dayton, Ohio; Rev. John A. Stover, Danville, Ill.; Rev. O. E. Whitaker, Weaubleau, Mo.

**Laymen's Work**—Hon. O. W. Whitelock, Chairman, Huntington, Ind.; Rev. A. G. Caris, Defiance, Ohio; M. S. Campbell, Collison, Ill.; Nctum Rathbun, Dayton, Ohio; W. H. Sanford, Fall River, Mass.; Jno. Watson, Marengo, Ohio; J. B. Pease, Gasport, N. Y.; J. C. Bradford, Broadway, Va.; Elmer E. Lick, Oshawa, Ontario; B. E. Gardner, Bethel, Ohio, R. D.

**Ministerial Relief**—President W. A. Harper, Chairman, Elon College, N. C.; Jas. S. Frost, Lakemont, N. Y.; Rev. J. E. Etter, Troy, Ohio; Rev. Edwin B. Flory, Covington, Ohio; Rev. W. H. Martin, Mellott, Ind.; Rev. J. W. Piper, LeGrand, Iowa; Rev. A. E. Kemp, Conneaut, Ohio; Wm. J. Benson, Dover, Delaware; Rev. A. O. Jacobs, Olney, Ill.; A. L. Wingate, Avon, Ill.; F. R. Woodward, Hill, N. H.

**Organization** (Continued by last Convention)—Rev. W. W. Staley, Chairman, Suffolk, Va.; Rev. Martyn Summerbell, Lakemont, N. Y.; Rev. J. F. Burnett, Dayton, Ohio; J. N. Dales, Drayton, Ontario; Rev. O. W. Powers, Dayton, Ohio; Rev. D. B. Atkinson, Jireh, Wyoming; Rev. J. S. Halfaker, Columbus, Ohio; Rev. F. H. Peters, New Bedford, Mass.

**Public Morals**—Rev. A. H. Morrill, Chairman, Woodstock, Vt.; Rev. H. R. Jay, Dayton, Ohio, R. D. 13; Rev. F. G. Strickland, Defiance, Ohio; Rev. R. Anna Swetland, Sparta, Ohio; Rev. Albert Godley, Tenafly, N. J.; Rev. I. M. Hoel, Tuscola, Ill.; Rev. Albert Loucks, Hartwick, N. Y.; Rev. Alex. McKenzie, West Henrietta, N. Y.; Rev. E. D. Gilbert, Warren, Ind.; Wesley Rainey, Newport News, Va.; Rev. G. W. Morrow, 107 Atkinson Ave., Detroit, Mich.; Rev. Pressley E. Zartmann, Dayton, Ohio.

**Publicity and Literature**—Rev. M. T. Morrill, Chairman, Dayton, Ohio; Hon. O. W. Whitelock, Huntington, Ind.; Rev. F. H. Peters, New Bedford, Mass.; Rev. C. B. Riddle, Elon College, N. C.; Mrs. Ella S. Watson, Jireh, Wyoming; John J. Kyle, Perlee, Iowa; Rev. J. F. Burnett, Dayton, Ohio; Rev. Wm. M. Dawson, Yellow Springs, Ohio; Rev. O. D. Stoddard, Merom, Ind.

**Rural Church**—Rev. C. G. Nelson, Chairman, Gresham, Neb.; Rev. H. G. Rowe, Chicago, Ill.; Rev. W. S. Alexander, Jireh, Wyoming; Rev. G. O. Lankford, Norfolk, Va.; Rev. G. A. Conibear, 3520 N. Main St., Fall River, Mass.; Rev. R. H. Long, Centerville, Ohio; Rev. A. W. Hook, Phoneton, Ohio; Rev. B. F. Brown, Chapel Hill, N. C.; Rev. D. P. Hurlburt, Assonet, Mass.; Rev. H. W. Elder, Itchenland, Ga.; Rev. Frankie Keys, Winchester, Ind.

**Social Service**—Rev. Carlyle Summerbell, Chairman, Wolfeboro, N. H.; Rev. O. W. Powers, Dayton, Ohio; Rev. Alice True, New Bedford, Mass.; Rev. P. W. Caswell, Portsmouth, N. H.; Rev. I. W. Johnson, Suffolk, Va.; Rev. Clarence Defur, Frankfort, Ind.; Dr. J. H. Wilson, Dover, Del.; Rev. H. E. Rountree, Portsmouth, N. H.; Rev. J. E. Samuels, Newport News, Va.; Rev. John A. Dillon, Linden, Ia.

**Sunday-school**—Rev. W. P. Fletcher, Chairman, Keswick, Ontario; Rev. W. H. Hainer, Irvington, N. J.; Rev. W. C. Wicker, Elon College, N. C.; Mrs. Fred Bullock, Suffolk, Va.; Rev. W. T. Walters, Winchester, Va.; P. G. Yantis, Troy, Ohio; Rev. J. S. Kegg, Pleasant Hill, Ohio; Rev. H. R. Clem, Springfield, Ohio; Rev. S. Q. Helfenstein, Dayton, Ohio; Rev. Wm. M. Jay, Richmond, Va.

**State of the Church**—Rev. John MacCalman, Chairman, Lakemont, N. Y.; Rev. A. W. Andes, Harrisonburg, Va.; J. N. Dales, Drayton, Ontario; Rev. J. W. Harrell, Burlington, N. C.; Rev. Hugh A. Smith, West Milton, Ohio; Rev. W. E. Fockler, Fall River, Mass.; Rev. E. A. Watkins, Lima, Ohio; Rev. W. J. Young, Ansonia, Ohio; Rev. Arthur A. Wright, Binghamton, N. Y.; Rev. John Blood, Riegelsville, N. J.

**Workers for the Field**—Rev. W. H. Denison, Chairman, Dayton, Ohio; Rev. N. G. Newman, Elon College, N. C.; Rev. W. J. Hall, Franklin, N. H.; Rev. C. B. Hershey, Merom, Ind.; Rev. G. C. Enders, Defiance, Ohio; Rev. J. J. Douglass, Greenville, Ohio; Rev. J. C. DeRemer, Merom, Ind.; Rev. J. P. Barrett, Dayton, Ohio; E. F. Saunders, Montezuma, Iowa.

**Christian Unity**—Rev. F. G. Coffin, D. D., Albany, N. Y.; Rev. F. H. Peters, D. D., Greenville, Ohio; Rev. W. H. Denison, D. D., Dayton, Ohio; Rev. John MacCalman, Lakemont, N. Y.; Rev. P. S. Sailer, East Lynn, Mass.; Rev. O. B. Whitaker, D. D., Weaubleau, Mo.



bleau, Mo.; President W. A. Harper, LL. D., Elon College, N. C.; Rev. J. F. Burnett, D. D., Dayton, Ohio.

Hermon Eldredge, Erie, Pa.; Rev. O. S. Thomas, Dayton, Ohio.

**War Work Commission**—Rev. F. G. Coffin, D. D., Chairman, Albany, N. Y.; Rev. J. F. Burnett, Secretary, Dayton, Ohio; President W. A. Harper, LL. D., Elon College, N. C.; Mr.

**United States Army and Navy Chaplains**—President W. A. Harper, Elon College, N. C.; Rev. Omer S. Thomas, Dayton, Ohio; Rev. J. F. Burnett, Dayton, Ohio.

## THE EXECUTIVE BOARD

The Executive Board of The American Christian Convention held two sessions during the quadrennium, one in Dayton, Ohio, the other in Norfolk, Virginia. The entire proceedings of the Board at these meetings were published in *The Herald of Gospel Liberty* at the time, and hence need not be repeated in this report.

Much of the proceedings of these sessions belong to departments of the Convention, the reports of which will no doubt contain all the special and departmental items connected therewith.

The entire proceedings of these sessions are recorded, and are open to any who may care to examine them.

In addition to the resolutions which fall to the departments to report, others which are of a general character, some of which were adopted by correspondence, will appear in this report under proper classification.

There were present at the meeting in Dayton, Ohio, the following named members: F. G. Coffin, W. G. Sargent, M. T. Morrill, O. S. Thomas, S. O. Albaugh, D. B. Atkinson, and J. F. Burnett. Absent: W. C. Wicker, W. A. Harper, and O. W. Whitelock. The cost of this meeting was \$114.78.

There were present at Norfolk, Virginia, the following named members: F. G. Coffin, M. T. Morrill, O. S. Thomas, O. W. Whitelock, W. A. Harper, and J. F. Burnett. Absent: W. G. Sargent, W. C. Wicker, and D. B. Atkinson. The cost of this meeting was \$228.40.

During the stay of the Board in Norfolk, it was entertained by the churches of the city at the Atlantic Hotel. This arrangement was quite helpful to the Board, as it gave it an opportunity for counsel and fellowship, which could not have been possible in private homes.

The following resolutions were adopted, and other matters of business considered and transacted by the Board, as hereinafter indicated, and are reported that the Convention may be reminded of its acts during the interim of its sessions:

*Resolved*, That the Editor of *The Herald* be requested to refer all articles intended for publication in *The Herald* bearing upon the work of the Board, or any of its departments, directly to the Board.

Your Committee appointed to canvass the British Guiana matter respectfully report that we recommend that the following certificate be sent to Rev. J. A. Johnson and his associates:

DAYTON, OHIO, March 7, 1916.

TO ALL PERSONS OR PARTIES CONCERNED:

This is to certify that to the best of our knowledge and belief the Rev. J. A. Johnson, of Georgetown, British Guiana, South America, has fully adopted the principles of the Christian Denomination in America, and is doing Christian work and organizing Christian churches in accordance with said principles; wherefore, the Executive Board of The American Christian Convention, the representative body of the said Christian Denomination in America, has extended fellowship to Rev. J. A. Johnson and the congregations and churches organized by him on the principles of said Denomination, and declares them entitled to representation in the general gatherings of the said American Christian Convention, and to such recognition, civil or otherwise, as that relation may entitle them to.

Provided, That the extending of such fellowship does not grant authority to make any bargain or incur any debt or expenditure in the name of the said Christian Denomination,

The American Christian Convention or its Executive Board, except such as may hereafter be specifically authorized by the bodies just named; nor do the bodies mentioned assume legal obligations of any kind for the Rev. J. A. Johnson, his congregations or churches.

M. T. MORRILL,  
D. B. ATKINSON,  
W. G. SARGENT.

WHEREAS, The People's Colored Christian Conference of Ohio has been properly organized and legally incorporated under the laws of Ohio, and

WHEREAS, Its membership and field of activity is in Ohio, and in the midst of Christian churches, and

WHEREAS, It is far removed from the people of its own race who belong to the Christian Church, therefore

*Resolved*, That we give it membership in The American Christian Convention.

Moved that we accept the resignation of Rev. W. C. Wicker as a member of the International Lesson Committee, and that Mr. Hermon Eldredge be chosen as member in his place.

The proposed Interdenominational Educational Campaign by the Council of Church Boards having been presented by the Educational Board, it was moved by the Executive Board of The American Christian Convention hereby endorse the proposed co-operation of the Educational Board of the Christian Church in the movement, it being understood that voluntary pledges be secured as far as possible to defray the expenses of the campaign.

A committee appointed to draft a message to Rev. and Mrs. J. G. Bishop, submitted the following report:

WHEREAS, The Rev. Dr. and Mrs. J. G. Bishop have been faithful servants of the Lord Jesus for many years,

WHEREAS, Dr. Bishop has shown his interest in our church work by attending all the meetings of the Executive Board of The American Christian Convention since 1890, and

WHEREAS, The sickness of Dr. and Mrs. Bishop has prevented Dr. Bishop from attending the present meeting of the Board, therefore, be it

*Resolved*, That we express our appreciation of the services of Brother and Sister Bishop and sympathize with them in their present affliction, assuring them that our prayer is that they may be speedily restored to their usual health and that they may be richly blessed with all spiritual blessings.

*Resolved*, That a Committee be appointed, of which the President of the Convention shall be Chairman, whose duty it shall be to prepare matter for publication in the interest of our denominational appeals for money, and for such other denominational matter as shall demand their services, said matter to be ready for use at the times when calls are to be made for the various departments.

*Be it Resolved*, That in the matter of *The Christian Annual*, that the editor, Dr. J. F. Burnett, Secretary of The American Christian Convention, be authorized to publish the same by The Christian Publishing Association, that whatever the cost of the same is, above the proceeds arising from the sale thereof, The American Christian Convention pay the deficit and that the Convention be reimbursed by the Departments on the following basis:

American Christian Convention..	5%	Mission Boards .....	30%
Education .....	10%	Woman's Boards .....	5%
Sunday-school .....	15%		
Christian Endeavor .....	5%		100%
Christian Publishing Ass'n .....	30%		

WHEREAS, Franklinton Christian College is indebted on a security note to the Home Mission Board for \$500.00, borrowed from The American Christian Convention, the Home Mission Board is authorized to withhold remittances from said college until said note is paid. The Home Mission Board may, in its discretion, have a new note executed, allowing the said college \_\_\_\_\_ years in which to pay the same from said funds, the Home Mission Board in meantime to pay the interest on the new note until its principal in accordance with the new note shall be discharged.

I move that this Board accept the invitation of the Congress of Inter-Church Federations and appoint five delegates from The American Christian Convention to the Pittsburgh Congress, October 1st to 4th, 1917; the expense to be paid by the Convention out of the Federal Council Fund, and that the President and Secretary of the Convention be empowered to appoint alternates to fill the place of any delegate who may not be able to go.

*Resolved*, That in keeping with the action of The American Christian Convention, F. G. Coffin, M. T. Morrill, and W. A. Harper be a committee from this Board to call the Commission on Organization into consultation and report to this Board plans of organization for The American Christian Convention.

WHEREAS, This Board has not had opportunity to consult with the Afro-Christian Convention concerning the new arrangement with Rev. A. J. Johnson, and the Demerara work, and is of the conviction that since said work was inaugurated by the Afro-Christian Convention, therefore

*Resolved*, That we refer the matter to the Foreign Mission Secretary, with instruction to consult with the officers of that Convention, and present recommendations to this Board for a correspondence vote.

*Resolved*, That the President of The American Christian Convention is hereby authorized to appoint a committee of three to approve Chaplains from the ministers of the Christian Church for the army and navy service, and that Secretary Josephus Daniels, Secretary Newton D. Baker, and Dr. Worth M. Tippy, of the Federal Council of Churches of Christ in America, who is charged with recommending Chaplains for appointment, be notified of this action.

At the session held at Norfolk, Virginia, the following matter pertaining to the Mission Department was considered and adopted:

*To the Executive Board of The American Christian Convention.*

DEAR BRETHREN:—As Secretary of the Mission Department of The American Christian Convention and executive officer of the Home and Foreign Mission Departments, we call your attention to the following matter:

At its annual session in November, 1914, the Mission Board adopted the following plan of organization:

1. That the present officers of this Board be continued until January 1, 1915.
2. That members of the new Board qualify to elect officers, the organization to take effect January 1, 1915.
3. That the Home and Foreign Departments proceed to organize according to the requirements of the Constitution of The American Christian Convention.
4. That the Departments defer incorporation until such time as they mutually agree upon as being for the best interests of their work.
5. That the Mission Board of the Christian Church revise its Constitution to harmonize with the Constitution of The American Christian Convention.
6. That the Departments proceed to adopt such by-laws as are needed for the conduct of their work.
7. That the Departments agree upon the work to be done jointly, such as editing and publishing *The Christian Missionary*, etc.

8. That each Department prepare and publish its own Mission Manual and By-Laws. The Mission Board proceeded, and actually organized according to the plan above adopted, as appears from the published minutes of said Board, printed in *The Christian Missionary* of December, 1914, a copy of which is herewith submitted.

Revision of the Manual was finally completed and the new Manual adopted at the annual Board meeting of October, 1916. The Constitution, By-Laws, and rules governing the home and foreign missionary work of The American Christian Convention were then issued jointly in a booklet entitled, "Manual, Constitution, and By-Laws of the Mission Board of the Christian Church in America," a copy of which is herewith submitted.

This report is offered with the twofold purpose of officially informing the Executive Board of what has been done in compliance with the action of The American Christian Convention at Springfield, Ohio, in October, 1914, and of asking the Executive Board to sanction and permit a delay in the change of incorporation until the Mission Board may memorialize the next Quadrennial Convention concerning the form of such incorporation.

Respectfully submitted,

OMER S. THOMAS, *Home Mission Secretary.*

M. T. MORRILL, *Foreign Mission Secretary.*

The following resolutions were adopted by correspondence. There were other resolutions adopted, but they are of such character as need not be printed. Should any one desire to consult the records they are here, and open:

OCTOBER 28, 1914.

*Resolved*, That the Commissions on Social Service and Evangelism, as existing prior to the Springfield Convention, be hereby continued, pending the organization of the Bureau of Evangelism and Social Service provided for by the Convention, and directed to co-operate with the corresponding Commissions of the Federal Council of the Churches of Christ in America.

*Resolved*, Second, That the Department of Home Missions, upon its organization be authorized to create the Bureau of Evangelism and Social Service, and determine the relation of these Commissions to the Bureau, or to reorganize or discontinue them at its discretion, reporting its work when completed to the Secretary of the Convention.

JANUARY 30, 1915.

*Resolved*, That the Executive Board of The American Christian Convention, approve and endorse the plan of the Board of Control, of Franklinton Christian Collegt, in borrowing the sum of Five Thousand Dollars (\$5,000.00) for the purpose of paying the amount due on said building, and in giving as collateral for this loan such security as said Board of Control may have in its hands; said loan to be paid off in any installments as the money may be obtained from time to time.

FEBRUARY 1, 1915.

*Resolved*, That in addition to the mortgage provided for by the Convention resolution, that collateral in the hands of the Board of Control of Franklinton Christian College, be given as additional security for the loan of Five Thousand Dollars as provided in said resolution.

FEBRUARY, 1915.

*Resolved*, That the plan of organization of the Bureau of Evangelism and Social Service, as authorized by the Home Mission Board, and reported to the Secretary of the Convention, including the continuation of the Commission on the Country Church, and the appointment of Rev. John MacCalman, Rev. P. S. Sailer, Rev. John Bowdish Gove, and Rev. O. W. Powers, to their respective positions, is hereby approved.

*Resolved*, That a Committee be appointed, of which the President of the Convention shall be Chairman, whose duty it shall be to prepare matter for publication in the interest of our denominational appeals for money, and for such other denominational matter as shall demand their services, said matter to be ready for use at the times when calls are to be made for the various departments.



MAY 2, 1916.

WHEREAS, The Federal Council of the Churches of Christ in America desires each constituent body to appoint one, or more, who would serve as a channel of communication between them and the executive officers of the Council, for the quadrennium between the meetings of the Council, therefore

*Resolved*, That Rev. F. G. Coffin, D. D., President of The American Christian Convention, be appointed as such channel of communication for the Christian Church.

MAY 25, 1916.

*Resolved*, That one-half of the expense incurred by Rev. F. G. Coffin, President of The American Christian Convention, in visiting Jireh, Wyoming, in the interest of the college, and the churches of that locality, be paid by the Convention, itself, and that the Educational Department be asked to contribute one-half of this amount assumed by the Convention. It is to be understood that the amount assumed by the Convention shall not exceed fifty dollars. Said sum to be due and paid when statement is rendered.

SEPTEMBER 16, 1916.

*Resolved*, That Dr. J. F. Burnett, Secretary of The American Christian Convention, be appointed to co-operate with Rev. Omer S. Thomas, Home Mission Secretary, in the work of the Bureau of Ministerial Supply.

FEBRUARY 9, 1917.

At the recent meeting of the Educational Board of The American Christian Convention it was the unanimous sense of the Board that the time for the taking of the Annual Educational Offering in the Christian Church should be changed from the second Sunday in September to the fourth Sunday in the same month. The reason assigned was that the membership of the churches, particularly of the city churches, from which the greater contributions come, had not yet returned from the summer vacation, and as a consequence a very considerable portion of the church people was not reached.

MARCH 19, 1917.

*Resolved*, That when a vote of the Executive Board of The American Christian Convention is taken by correspondence, that the Secretary shall consider the vote cast at the expiration of ten days from date of mailing out said vote, and shall at the expiration of that time, send the vote as returned to him to the President of the Convention, who shall be authorized to make announcement upon the votes then returned.

MARCH 21, 1917.

That inasmuch as the Mt. Olivet Christian Church of the State of Virginia, of which Rev. Orman T. Headley is at this date pastor, proposes to deed to The American Christian Convention the new lot which they have purchased and upon which they are to erect a new house of worship, therefore

*Resolved*, That the Executive Board of The American Christian Convention give permission to the Mt. Olivet Church to convert the lot which they now occupy, but which is owned by The American Christian Convention, into a graveyard, and further to use the material in the old church building upon the lot as they may desire for the further work of the church.

Also that the President and Secretary of the Convention be authorized to execute the necessary papers to carry out this action of the Board.

MARCH 29, 1917.

*Be it Resolved* by the Executive Board of The American Christian Convention:

1. That the report blanks as provided by The American Christian Convention, and now used by the local conferences, be revised, and that Omer S. Thomas, Netum Rathbun, and J. F. Burnett be a committee to revise them.
2. That the revision shall stand without the formality of a vote by the Executive Board.
3. That these blanks be printed in quantities, and furnished the various conferences without cost to them, and that they be urged to use them so that there may be uniformity in our reports.
4. That each department shall share with the Convention itself in the cost of printing, but the Convention shall meet the expense of mailing them out, and be charged with the duty of getting them before the conferences.
5. That a very earnest effort be made on the part of the Executive Board and the Committee on Revision to have these reports ready for use by the first conference that meets in 1917.

AUGUST 27, 1917.

*Be it Resolved* by the Executive Board of The American Christian Convention, that a Committee be created to be known as the War Work Committee of the Christian Church; that it consist of three members, of which F. G. Coffin shall be one, the other two to be appointed by the President of The American Christian Convention.

SEPTEMBER 17, 1917.

WHEREAS, The Christian Church at Conneaut, Ohio, has invited The American Christian Convention to hold its session of 1918 with it, and

WHEREAS, The said church agrees to furnish lodging and breakfast free to all members of the Convention, therefore be it

*Resolved*, That The American Christian Convention meet in the Christian Church, Conneaut, Ohio, on Tuesday, October 15, 1918, at two o'clock in the afternoon and continue from day to day until the business of the session shall be transacted.



## THE FORWARD MOVEMENT

"The Forward Movement" is the result of an earnest desire that moved the hearts of our Mission Secretaries, Rev. O. W. Powers, D. D., and Rev. M. T. Morrill, D. D., prior to the session of The American Christian Convention in 1914. These men believed that a movement should be launched which would include and influence the entire denomination of Christians, and present a program of activity which would in its scope and promise appeal to men of large means, as well as to those in moderate circumstances. With this desire burning in their hearts our Mission Secretaries talked the matter over with a few of the brethren, among whom should be mentioned Rev. J. W. Harrell, who at once became enthused with the idea, and steadily pressed it to the front and emphasized its importance until the Mission Board gave it attention and endorsement. The following official action is self-explanatory: *To the Executive Board of The American Christian Convention.*

DEAR BRETHREN:—At its annual session last fall (1914) the Mission Board of the Christian Church inaugurated what was called the Forward Movement of the Christian Church, for the purpose of gathering a large fund with which to forward missionary and other interests of our denomination.

Two sessions of the Committee which was called by the Mission Board, to wit: two members of the Foreign Board, two members of the Home Board, two members of the Education Board, two college presidents, have been held, in each case Prof. A. G. Caris substituting for Dr. McReynolds in his absence, and the matter was put in shape as far as possible by the whole Committee. Then a Sub-committee, consisting of Omer S. Thomas, J. W. Harrell, and M. T. Morrill, was directed to send out a questionnaire formulated by the Committee, canvass its results and formulate a plan. That the Sub-committee has done, submitting to the whole Committee results of the canvass of the questionnaire, and submitting also a plan which was acted upon and then referred to your body for action. The General Committee has voted favorably on the report of the Sub-committee, which vote carried with it direction to submit the plan to the Executive Board of The American Christian Convention. We have pleasure in herewith handing to the Secretary of the Convention a certified copy of the report just mentioned, with the request that it be laid before your Board for earnest and early consideration.

We are convinced that the time is ripe for a Movement of this kind. We anticipate that further details would require several months in working out, but that we might actually get into the canvass with the beginning of the next missionary year, which will also be the beginning of the missionary campaigns for the winter and spring. We hope that your Committee will see its way clear for favorable action on this matter.

Sincerely yours,

J. W. HARRELL, *Chairman.*

M. T. MORRILL, *Secretary.*

A questionnaire had been prepared by a special Committee of the Forward Movement, and mailed to the leading pastors of the church, the replies to which showed a decided endorsement of the plans, and many promises to co-operate. The replies were carefully canvassed and fully reported to the Executive Committee of the Forward Movement, at a meeting, the minutes of which are herein given, as submitted to the Executive Board of The American Christian Convention:

MISSION ROOMS, C. P. A. BLDG., April 30, 1915.

The Executive Committee of the General Forward Movement Committee, met at ten a. m., to-day. Members present as above.

The Committee proceeded to prepare report for the General Committee. It was voted that the plan herewith be submitted to the General Committee

for their approval. It was voted that this Executive Committee recommend that as soon as the General Committee shall approve the plans submitted, it shall be again referred to this Executive Committee to place before the Executive Board of The American Christian Convention. Your Committee therefore offers the following:

Since the large majority of replies to the questionnaire seem to favor a movement like our proposed Forward Movement, while only two directly oppose the idea, it seems to us that the present is an opportune time to project the Forward Movement, and we recommend to the General Forward Movement Committee, the following items for adoption:

1. That as soon as possible the Forward Movement of the Christian Church be launched.
2. That the plan be modified so as to include in the list of beneficiaries our general departments, including The American Christian Convention, the Sunday-schools, Christian Endeavor, Education, and Missions (home and foreign). Reasons for this change we offer below.
3. That our aim be set at half a million dollars, and later raised if advisable.
4. That our colleges be included in the Movement, that their money-raising campaigns be included in the total goal, they to receive all money given for them expressly, and to share in the general fund as may be mutually agreed upon by the General Forward Movement Committee.
5. That representatives of our general causes named above be included in the General Committee, and that said Committee have authority to make such changes in or additions to its personnel as may from time to time be deemed advisable for the success of the Movement.
6. That as soon as possible the General Committee meet and establish headquarters, issue literature, choose field workers, map out the field work, and otherwise organize the Movement.
7. That as soon as regular solicitation begins the General Committee, which is authorized to call in other representatives of the causes to benefit for purpose of counsel, shall determine the per cent. of the total each beneficiary shall receive, and at such time as may be settled upon, preferably quarterly, distribution of funds shall be made in such ratio, it being understood that all sums given for specific objects shall be parted out to said objects. But all funds gathered, except accrued interest and except those received for the colleges or through their money-raising campaigns, shall be held intact and placed on interest until the close of the canvass for the Forward Movement Campaign, when final partition shall be accomplished, and each beneficiary become responsible for its disposition of the funds, using its own discretion.
8. That this Forward Movement cover a period of five years, or until October 1, 1920, and that subscriptions be secured in sums of not less than \$50.00, and as large as possible, to be paid in five equal annual installments.
9. That the slogan of the Movement be "Partners with God."
10. That the General Committee and its field solicitors shall do all they reasonably can to introduce the Every-Member Canvass and Duplex Envelope into all churches they visit; but they shall not personally undertake to institute that plan in individual churches.
11. That during the field canvass the General Committee and its field workers shall seek out prospective missionaries, ministers, and church workers, and try to get them in touch with suitable institutions for training.
12. That the General Committee shall choose its own treasurer, fix the amount of his bond, and pay the premium, introduce a thorough system of accounting and auditing, providing every facility for protection of donors, canvassers, and beneficiaries.
13. That individuals be sought out to finance this Movement for specified periods; but that, should the departments above named deem it necessary to support the Movement for any length of time, they each shall be authorized to appropriate for such cause out of their current funds,

especially the Sunday-school, Educational, and Mission Departments of The American Christian Convention.

14. That this plan and the Forward Movement idea shall first be submitted to the Executive Board of The American Christian Convention, and shall not become operative until said Executive Board has given full approval by a majority vote.

In explanation of our desire to make the Movement include all our general causes, we urge the following points:

First, In a meeting of missionary officers recently held in Chicago, the question was asked whether it is better to strike for big funds for a single cause, like missions, or whether it is better to enlarge the stake and make a general appeal for all general causes. All the men present who have had experience replied that the inclusive appeal is better. Some said they began asking for missions alone, but now include other benevolences. Dr. A. E. Corey, who has advised with our Committee, is very positive in urging the combined appeal.

Experience has proven the greater willingness of people to contribute when they understand that the whole brotherhood is to benefit; but there are always people who will contribute for one benevolence in preference to another.

Second, It is the belief of your Committee that this reasoning will be true in our brotherhood. And besides that, we believe that our whole work needs strengthening, and that each department will benefit greatly even though its share of the money to be raised be not large. It will be better to apportion less for missions and let The American Christian Convention, Sunday-schools, and Educational Department come in for shares. We must not make our church lop-sided.

There is one other item that should be considered: It developed at the Chicago meeting, mentioned above, that several denominations are projecting campaigns similar to ours, and expecting to launch them in the fall in connection with the United Missionary Campaign and the Laymen's Missionary Movement Campaign. That is to say, the carrying power of those national movements will be put behind the money-raising campaigns of the denominations. We ought to do the same and should be in readiness.

Adjourned without date.

M. T. MORRILL, *Secretary Executive Committee.*

This is to certify that the foregoing is a true copy of the report submitted to the General Forward Movement Committee, and by it referred for approval to the Executive Board of The American Christian Convention.

M. T. MORRILL, *Secretary.*

The minutes as above recorded were submitted by correspondence to the Executive Board of The American Christian Convention, and approved by it, as per the following resolution, and announcement:

J. F. Burnett offered the following resolution, which was acted upon by correspondence:

I move that the Executive Board of The American Christian Convention approve the plan submitted by the Forward Movement Committee.

*Rev. J. F. Burnett, D. D.,  
Dayton, Ohio.*

DEAR BROTHER BURNETT:—I am in receipt of the vote of the Executive Board of The American Christian Convention, which is unanimously in favor of the adoption of the report of the Forward Movement Committee. It is therefore carried.

Fraternally yours,

F. G. COFFIN, *Pres. A. C. C.*



## DEFIANCE COLLEGE

The Executive Board of The American Christian Convention in session, Dayton, Ohio, March, 1916, considered and adopted the proposed amendments to the Articles of Incorporation of The Defiance College.

### AMENDMENT TO ARTICLES OF INCORPORATION OF THE DEFIANCE COLLEGE

WHEREAS, The Defiance College is a corporation created by a Special Act of the Legislature of Ohio, passed March 23, 1850, entitled "An Act to Incorporate The Defiance Female Seminary," and an amendment thereto adopted by the Board of Trustees of said Seminary on the 10th day of July, 1903, and duly filed with the Secretary of State, changing the name to The Defiance College, and enlarging the purpose thereof so as to include the general education of both sexes; and

WHEREAS, Said The Defiance College is an institution so incorporated for the sole purpose of promoting education, religion, and morality, and the fine arts, as defined in Section 9969 of the General Code of Ohio; and

WHEREAS, The Christian Biblical Institute is an Educational Corporation not for profit, organized on the eleventh Day of January, 1908, under the general laws of Ohio providing for the incorporation of such institutions, for the sole purpose of promoting education, religion, and morality; and

WHEREAS, It is the mutual intention and desire of the respective Boards of Trustees of said The Defiance College and The Christian Biblical Institute to merge the said two corporations into one corporation to be created for that purpose; and

WHEREAS, In order to accomplish such purpose it is deemed proper and necessary to change the name of such corporation and enlarge the purposes and objects of said corporations, as provided by Section 9970 of the General Code of Ohio:

Now THEREFORE: These Amended Articles of incorporation of THE DEFIANCE COLLEGE

*Witnesseth:* That it be Resolved by the Board of Trustees of The Defiance College as follows:

1. The name of the said corporation be changed to The Defiance College and The Christian Divinity School.

2. Said corporation shall be located, and its principal business be transacted, at Defiance, in the county of Defiance, Ohio.

3. The purposes and objects of said corporation be enlarged as to include the training and instruction of students, both male and female, in Literature, Arts, and the Sciences, in Theology and all subjects leading to the ministry; the receiving, holding, owning, managing, leasing, investing, and selling or disposing of property of every kind, both real and personal; and generally of doing and performing any and all other things usual and necessary to the conduct of the affairs of a college.

4. After the adoption of this resolution and the filing of a duly certified copy thereof in the office of the Secretary of State, a consolidation of the two corporations, heretofore named The Defiance College and The Christian Biblical Institute, shall be consummated and all property, real and personal, corporate powers and franchises, endowment funds, gifts, bequests, legacies, mortgage securities, and promissory notes, belonging to both of said original corporations, shall, by virtue of this amendment and agreeable to the laws of Ohio, become and be vested in said new corporation. The Defiance College and The Christian Divinity School, and said new corporation shall thereupon become liable for and must perform all the lawful obligations and contracts of both the said original corporations.

5. All of the endowment heretofore belonging to said The Christian Biblical Institute shall become a part of the assets of said new corporation, but the said funds and the income therefrom and all accessions thereto shall be used for and devoted solely to the Department of Theology or Biblical instruction; to be known and designated as The Christian Divinity School; and in apportioning future accessions to the general endowment of said corporation, and the income therefrom, among the various departments and activities of said college, preference shall at all times be given to The Christian Divinity School and the needs and requirements of said department. And so much of the building now used by said Institute and designated Weston Hall, and so much of the other buildings, and real estate of said The Defiance College and The Christian Divinity School, as may be necessary to properly carry on the work of said Theological Department, shall in the future, at all times, be devoted to that branch of educational work.

6. The number of Trustees of the new corporation shall be twenty, one-half of the first board to be selected by members of the present Board of Trustees of the Christian Biblical Institute, and one-half by the members of the present Board of Trustees of The Defiance College; said Board thereafter to be self-perpetuating, under such rules and regulations as it may adopt; provided, however, that seven of the membership of said Board shall be elected from persons nominated by the Executive Board of The American Christian Convention, and seven by the Executive Board of The Ohio State Christian Association. These trustees to be elected alternately from said nominations by The American Christian Convention and the Ohio State Christian Association. Provided, that if said The Ohio State Christian Association shall cease to exist, its prerogative of nominating seven persons shall then be exercised by the Executive Board of The American Christian Convention.

7. There shall be no members or stock holders in said new corporation and its management and full control shall be vested in said Board of Trustees. Provided, however, that the said The Defiance College and The Christian Divinity School shall always be kept in affiliation with The American Christian Convention.

*Be it Resolved* by the Executive Board of the American Christian Convention, in session at Dayton, March 7th, 1916, after due consideration of the application presented from the



Executive Boards of The Defiance College and the Christian Biblical Institute, both being of Defiance, Ohio, to the effect that approval be given to the prospective consolidation of their respective Boards of Trustees into a corporation under the name and title of The Defiance College and Christian Divinity School; that it does hereby and herewith express its approval of the aforesaid consolidation as proposed; with the specific understanding that when vacancies shall occur in said consolidated Board of Trustees, the Executive Board of The American Christian Convention shall have the privilege and right to nominate persons to fill said vacancies up to the number of seven trustees; and also with the understanding that the Executive Board of the Ohio State Christian Association shall have the privilege and right under similar circumstances to nominate persons to fill like vacancies up to the number of seven trustees, so that it shall be assured that fourteen out of its full number of twenty, who shall be connected with Christian churches that are in fellowship and affiliation with The American Christian Convention.

*Resolved*, That the approval of this Board on the whole charter of the proposed Defiance College and Christian Divinity School be conditioned on the thought that no change be made by the Boards of Trustees.

*Moved*, That in view of the proposed consolidation of Defiance College and the Christian Biblical Institute, and the weighty responsibilities to result therefrom, we earnestly recommend to the Ohio State Christian Association that they modify their Constitution, so as to abolish paid membership in said Association.

I am directed by the President of The American Christian Convention to take the vote of the Executive Board upon the nomination of the following named persons to succeed themselves as Trustees of Defiance College: Martyn Summerbell, P. W. McRenolds, O. W. Powers, D. M. McCullough, W. H. Denison, M. T. Morrill, and E. D. Gilbert.

The motion as submitted was adopted by correspondence.

## ANNUITY BOND

An Annuity Bond was drawn and adopted in favor of Mrs. Emma E. B. Phelps, or North Greece, N. Y., as per given below, which of itself is explanatory.

### ANNUITY BOND

THE AMERICAN CHRISTIAN CONVENTION

DAYTON, OHIO, \_\_\_\_\_, 1915.

WHERAS, Mrs. Emma E. B. Phelps, of North Greece, N. Y., has donated and paid to THE AMERICAN CHRISTIAN CONVENTION, a corporation established under the laws of the State of Ohio, its principal offices located at Dayton, in said State, the sum of Five Hundred (\$500.00) Dollars, said sum becoming by said gift the absolute property of said AMERICAN CHRISTIAN CONVENTION, the whole amount to go direct to Franklinton Christian College, located at Franklinton, North Carolina.

Now, Therefore, the said AMERICAN CHRISTIAN CONVENTION, in consideration thereof, agrees to pay to said Emma E. B. Phelps, the sum of six per cent. during her natural life, the annual sum of Thirty dollars, in semi-annual payments of Fifteen dollars each, commencing with first day of July, A. D. 1915, and ending with the regular semi-annual day of payment next preceding decease of the annuitant. As the above payments are made for the sole benefit of said Mrs. Emma E. B. Phelps during her natural life, it is declared to be the intention of the parties hereto that no obligation whatever is, nor shall be considered hereby to have been, assumed by THE AMERICAN CHRISTIAN CONVENTION to the heirs, executors, administrators, or assigns of the said Mrs. Emma E. B. Phelps for any of the said semi-annual payments that should not have been called for by said Mrs. Emma E. B. Phelps during her lifetime.

THE AMERICAN CHRISTIAN CONVENTION.

By \_\_\_\_\_, President.

By \_\_\_\_\_, Secretary.

Dayton, Ohio, \_\_\_\_\_, 19\_\_\_\_

The following resolution was adopted:

*Resolved*, That the gift of \$500.00 from Mrs. Emma E. B. Phelps, of North Greece, New York, to Franklinton Christian College, Franklinton, North Carolina, be accepted on the terms set forth in the annuity note, a copy of which is herein enclosed, and that the president and secretary of the Convention be authorized to sign the note and return it to Mrs. Emma E. B. Phelps, in lieu of \$500.00, the amount named therein, together with a certified copy of this resolution.

## FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The American Christian Convention has been represented in all the sessions of the Federal Council of the Churches of Christ in America since its session in 1914, and through it the Christian Church, which it represents, was present. The report of these several sessions will be presented in regular form by the members who attended the sessions. Your attention is called to some facts connected with the organization, and in relation to it. The Christian Church has been one of the constituent bodies of the Federal Council since its organization in 1905. We have been represented in each and every session. We have had our full share of recognition and have been represented on the Executive Board of the Council since the beginning. The Federal Council of the Churches of Christ in America is the largest unit of expression ever opened to the Christians, and yet our ministry remain indifferent to its claims and our obligations. From the first we have been asked to share in the expense of the Council to the extent of one mill a member, or for the one hundred and ten thousand members we enroll, the sum of \$100.10. Recent information from the Council is that we are expected to contribute for this quadrennium \$118.00 a year. It is gratifying to your secretary to report that this sum has been paid each year, but it has been a trying task. The Convention at Huntington, Indiana, 1906, endorsed our membership in the Council, and it was strongly endorsed by the Convention at Troy, Ohio, 1910, and again emphasized at Springfield, Ohio, in 1914, when the following resolution was offered and adopted:

*Resolved*, That we continue our membership in the Federal Council of the Churches of Christ in America, and that we pay our full assessment and that an appeal be made to all the ministers of the Christian Church to raise \$1.00 each year during the present quadrennium for this purpose and that should the amount thus raised be more than our financial obligation to the Federal Council, that it be credited to the general fund of the Convention.

The Executive Board in session, Dayton, Ohio, March, 1916, adopted a letter, which had been prepared by a committee appointed for that purpose, and which was mailed to all the ministers with the regular call for the dollar:

DEAR BROTHER:—The American Christian Convention is a member of the Federal Council of the Churches of Christ in America. The Convention obligated itself to pay its full assessment to the Federal Council, and appeals to each minister of the Christian Church to raise one dollar each year for this purpose. The Council is doing a large, splendid work for the kingdom of God, and represents in its spirit and plans many of the things for which we have long contended. Our sense of duty to ourselves and to the larger interests of the kingdom should impel us to respond to the call of the Convention for funds. We, as members of the Executive Board of The American Christian Convention, kindly ask you to respond to the request of the Convention Secretary for at least one dollar for the Federal Council.

The offering has not been sufficient for the needs of the Convention by more than two hundred dollars.

Doctor Martyn Summerbell has with unbroken uniformity met his own travel expense, which during the four years has required quite a sum of money.

Doctor Staley has also been very generous in paying all, or part, of his expense to the sessions, which the secretary happens to know has reached a considerable sum.

Two hundred dollars of the regular Convention fund has been appropriated by the Executive Board of the Convention toward the expense of the Convention in meeting its obligation to itself and the Council.

Our membership in the Federal Council should not cease, but should be emphasized, and this Convention should not adjourn without making very definite arrangement for the securing of the necessary funds to honor that membership.

The separate fund should be continued, and means even more strenuous than have yet been used, adopted for the raising of it.

The one great need of our people is to know of the Council and its work, and any means of raising money that will not make it imperative upon pastors to present the Federal Council in a specific way will hinder rather than help.

Literature has been prepared and mailed in quantities to our pastors with the request that it not only be circulated, but read to the congregations, and strange to say that some pastors who seem loudest in their approval of the Federal Council, are slowest in responding to the needs of the Convention concerning it.

1. The Federal Council recommends to its constituent bodies the celebration of the five hundredth anniversary of the martyrdom of John Huss, to be celebrated on July 6, 1915—see Annual Reports for 1914, page 99.

2. *Resolved*, That the Federal Council of the Churches of Christ in America recommends to its constituent bodies the celebration of the four hundredth anniversary of the Protestant Reformation, on the thirty-first day of October, 1917, in commemoration of the nailing of the theses by Martin Luther on the door of the Castle Church at Wittenberg, page 106 of the Annual Reports of 1914.

The following resolutions were adopted by the Executive Board of The American Christian Convention in the matter of the Federal Council:

WHEREAS, The Federal Council of the Churches of Christ in America is profoundly affected by the burden of suffering of our Christian brethren among the European nations, now unhappily at war, the Council desires most earnestly that our European brethren should know of our sympathy and prayers, and our earnest desire to be of help as the way may open: therefore, be it

*Resolved*, That the matter of our relations with the churches of Europe be referred to the Administrative Committee, with power, especially the question of communicating to them the Christian sympathy and love of the Christian Churches of America.

WHEREAS, The American Council of the World Alliance of Churches for international Friendship through the churches, recommends that the various denominations create a Peacemakers' Union, therefore

*Resolved*, 1. That The American Christian Convention create such Peacemakers' Union, the duty and scope of its activities to be regulated by the plans of the American Council of said World Alliance:

2. That an appeal be issued from the office of the Secretary of The American Christian Convention for funds with which to properly finance the work of the Union.

The President of the Convention appointed the following named persons to constitute said Peacemakers' Union, and asks your vote, not only upon the resolution, but upon the appointment: Rev. J. F. Burnett, W. A. Harper, Rev. F. H. Peters, Rev. H. G. Rowe, Rev. L. E. Smith.

In keeping with the request of the Federal Council of the Churches of Christ in America, *Resolved*, The appointment of a committee to co-operate with the Federal Council of the Churches of Christ in America, on the Quadri-Centennial of the Protestant Reformation.

The President announced the following named persons as said committee, which appointment will be approved by the adoption of the above motion:

Rev. W. W. Staley, D. D., Suffolk, Va.

Rev. J. F. Burnett, Dayton, Ohio.

Rev. George A. Conibear, D. D., Fall River, Mass.

Rev. C. G. Nelson, B. A., Gresham, Nebr.

Rev. W. Percy Fletcher, B. A., Keswick, Ontario.

I offer the following motion to the Executive Board of The American Christian Convention, namely, That the sum of \$100.00 be appropriated from the Convention treasury toward the expenses of our delegates to the Federal Council meeting to be held in St. Louis, in December, said sum to be paid pro rata according to the expenses of the several delegates.

The following matter was submitted at an informal meeting of the Executive Board of The American Christian Convention, at Dayton, Ohio, January 17, 1917, at which there were present: F. G. Coffin, M. T. Morrill, Omer S.



Thomas, D. B. Atkinson, S. O. Albaugh, O. W. Whitelock, W. A. Harper, and J. F. Burnett, who authorized the signing of their names to the following matter in voting to adopt. It was then submitted by correspondence to Rev. W. C. Wicker and Rev. W. G. Sargent, whose votes are recorded opposite their names.

Mr. J. F. Burnett,  
Dayton, Ohio.

January 9, 1917.

MY DEAR MR. BURNETT:—It is my pleasant duty to convey to you the following actions taken at the Third Quadrennial Council of the Federal Council of the Churches of Christ in America, held in St. Louis, Missouri, December 6 to 11, 1916.

It was voted:

That, at their stated meetings, the constituent bodies elect or appoint their delegates to the Council and the members to serve upon the Executive Committee of the Council, for periods which shall cover the interval between the quadrennial or biennial meetings of the Council, as the case may be.

It was voted:

That, for the purpose of intercommunication between the Council and its constituent bodies, the stated meetings of these bodies receive reports of their delegates to the Council and give them the fullest possible consideration; and that the members of the executive committee of the Council be charged with reporting to its meetings the actions of their several bodies concerning the Federal Council.

It was voted:

1. That in harmony with articles 5 and 6 of the Constitution, the members of this Council be called Members, and that Article 8 of the Constitution and Articles 3 and 5 of the By-Laws be amended by changing the words "delegates" and "representatives" to the word "members."

2. That alternates be regarded as temporary substitutes for members, becoming members only upon the death, the resignation, or other permanent disqualification of the member.

3. That the Executive Committee, or its Administrative Committee, be requested to furnish to the constituent bodies of the Federal Council a suitable form of credentials for members and alternates.

1. WHEREAS, Many of the constituent churches of the Federal Council now have in successful operation boards which are gathering and administering funds for the welfare of disabled and aged ministers and missionaries and other servants of the church, and

WHEREAS, In the judgment of the Federal Council of the Churches of Christ in America the time has come for organized Protestant Christianity to present a more united and comprehensive appeal to Christian people in behalf of the disabled servants of the church; therefore, be it

*Resolved*, That a Committee of the Federal Council be constituted, consisting of one representative from each of the constituent churches of the Council, to be known as the Committee on Ministerial Relief and Sustentation. This Committee to give consideration to the whole relief and sustentation movement, and in particular to the forms of it which are at present operative in the several churches of the Council, and shall be authorized, in co-operation with all agencies already existing in the constituent bodies of the Federal Council, to prepare and to issue such united appeal for the whole work of Ministerial Sustentation as shall safeguard the integrity of each separate plan and at the same time enhance the claims of the whole movement, this Committee to seek the unity and further efficiency of all such plans. The committee shall be a permanent committee of the Federal Council and shall report regularly to the Executive Committee and to the Council.

In connection with this matter, the Federal Council recognizes, with gratitude to God, that Mrs. D. Willis James, of New York City, has provided by bequest, a sum of Two Million Two Hundred and fifty Thousand Dollars to be equally divided between three of the Christian bodies of the Federal Council for their respective Ministerial Relief or Sustentation Funds.

It was voted:

That the Federal Council of the Churches of Christ in America, composed of members appointed by Christian bodies with eighteen millions of communicants extends to the Christian brethren in countries now engaged in war its deepest sympathy, born of Christian faith and brotherhood. Our hearts have been touched as we have learned of the sufferings that war has brought, and have been stirred by the reports of the deepening of the Christian spirit through sorrow and self-devotion.

We pray that their tragic experiences may inspire us all to a deeper loyalty to the spiritual realities in which believers in Christ are one, and that the time may soon come when differences between nations shall be adjusted in the spirit of the gospel of Christ rather than by appeal to arms. Especially do we hope that the present war may come to a speedy end, and call upon all Christians throughout the world to co-operate in an effort to establish a peace that shall be lasting because based on justice and good-will.

We, therefore, instruct our Executive Committee to extend this expression of our Christian sympathy and this appeal to the churches of Christ to the brethren beyond the seas, and authorize it to adopt such methods in so doing as may seem to it effective and expedient.

It was voted:

That the Council call the attention of the Constituent Bodies to the importance of securing as large an attendance of the lay members in the delegations as possible in the Council.



It was voted:

That the following resolution on the historical and informational parts of reports of Commissions, be adopted:

*Resolved*, That the Council hereby declares that the historical and informational portions of reports of Committees and Commissions approved by the Council are not the voice of the Council in the same sense as the recommendations and resolutions duly adopted.

Will you please see that these actions are given full consideration by your appropriate bodies.

CHARLES S. MACFARLAND, *General Secretary*.

### Additional resolutions referring to the Federal Council:

WHEREAS, The conditions in which the country is now involved call for unusual religious activities, and

WHEREAS, The Federal Council of the Churches of Christ in America should formulate a pronouncement, and assume the religious task which the war conditions make necessary, and

WHEREAS, The Federal Council of the Churches of Christ in America has been called to meet in extraordinary session, in Washington City, for that very purpose, on May 8th and 9th, of this present year; therefore be it

*Resolved* by the Executive Board of The American Christian Convention that the sum of \$200.00 of the Convention funds be used in defraying the expense of the members that shall attend from the Christian Church, if so much as that shall be needed, and if the expense of attendance shall exceed the amount of two hundred dollars that the said amount be divided among the members attending according to the expense incurred by each and that the excess of \$200.00 shall be met by the individual members themselves; and be it further

*Resolved*, That after \$107.00 of the Federal Council Fund shall be paid to the Federal Council for the year 1917, that all sums received thereafter for the Federal Council Fund, until March 1, 1918, shall be transferred to The American Christian Convention Fund, or until it shall be reimbursed to the amount of \$100.00.

*Resolved*, That J. F. Burnett, Secretary of The American Christian Convention, raise \$100.00 as our part of the deficit caused in the treasury of the Federal Council of the Churches of Christ in America by reason of its recent effort to have the number of chaplains increased.

*Resolved*, That the Christian Church, a constituent body of the Federal Council of the Churches of Christ in America, endorse the plan of the Federal Council of the Churches of Christ in America to appoint a United Committee on Christian Service for relief in France and Belgium, and that said Committee be authorized to use the name of the President and Secretary of The American Christian Convention when signing appeals for this work for insertion in denominational papers.

### CURRENT EXPENSE ACCOUNT

Cash on hand to credit of the fund October 1, 1914.....	\$ 18.57
Received during the first year of quadrennium .....	126.44
Received during the second year of quadrennium .....	211.80
Received during the third year of quadrennium .....	667.04
Received during the fourth year of quadrennium .....	251.86

Making the total receipts, including balance .....\$1,275.71

Of the amounts received, \$150.00 came from the Southern Christian Convention, and \$300.00 from The American Christian Convention Fund. One hundred of the three was returned.

Two sessions of the Council, and one department session have been held during the quadrennium, at all of which we were represented. The expenditures have been as follows:

Expense of the St. Louis, Missouri, Council .....	\$ 170.00
Expense of the Washington Council .....	158.86
Expense of Pittsburgh meeting .....	148.50
Printing .....	135.55
Stamps .....	73.95
Apportionment to Council .....	453.20
Returned to the A. C. C. Fund .....	100.00
Office Help .....	11.50
Balance to credit of the fund .....	34.15

\$1,285.71

In addition to the above amounts \$128.59 was contributed from various sources to the Chaplain Fund of the Federal Council, and was distributed as follows:

To Federal Council for Chaplain Fund .....	\$111.00
Stamps .....	3.00
Printing and envelopes .....	10.55
Travel for address .....	2.17
Incidentals, telegram to Carlyle Summerbell, etc. ....	1.65
To War Work Fund to close account .....	.22

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\$128.59

### OUR CONFERENCE WITH THE DISCIPLES OF CHRIST

In 1910 the General Convention of the Disciples of Christ was held in Topeka, Kansas; at that Convention about fifty persons organized what is known among them as "The Association for the Promotion of Christian Unity." This Association is duly incorporated as the other societies of the Disciples of Christ are. About six hundred churches are giving it financial support, to which is added about one hundred laymen and the income to the Association is fully five thousand dollars a year, all of which is used in promoting the work of Christian Unity.

This Association has held conferences with the Presbyterians, the Episcopalians, and other bodies before holding a conference with the Christians. The purpose of this organization is not to bring about the union of churches, nor denominations, but to promote Christian Unity. The Christians were invited by this Association to meet it in conference, which invitation was accepted and a commission appointed by the Executive Board of The American Christian Convention. The conference was held in the city of Norfolk, Va., Tuesday and Wednesday, April 2, 3, of this present year.

There were present from the Christians the following-named persons:—Rev. W. H. Denison, D. D., Norfolk, Va.; Rev. D. B. Atkinson, D. D., Jireh, Wyo.; Rev. John MacCalman, D. D., Lakemont, N. Y.; President W. A. Harper, LL. D., Elon College, N. C.; Rev. F. H. Peters, D. D., New Bedford, Mass.; Rev. J. F. Burnett, D. D., Dayton, Ohio; Rev. W. W. Staley, D. D., Suffolk, Va.; Rev. C. H. Rowland, D. D., Franklin, Va.

From the Disciples of Christ there were present the following-named persons:—Rev. Peter Ainslie, D. D., Baltimore, Md.; Rev. E. V. Bagby, Washington, D. C.; Rev. R. H. Bagby, Wilson, N. C.; Rev. R. A. Smith, Wilson, N. C.; Rev. C. M. Watson, Norfolk, Va.; Rev. G. A. Miller, D. D., Washington, D. C.; Rev. H. C. Armstrong, D. D., Baltimore, Md.; W. P. Limpscomb, Washington, D. C.; Rev. R. G. Manly; Rev. M. G. Garden; J. Frank East, Norfolk, Va.

In the absence of Doctor Coffin, the chairman of our commission, Rev. D. B. Atkinson was chosen chairman and presided jointly with Rev. Peter Ainslie, except during the first session, when Rev. W. H. Denison presided with Doctor Ainslie.

The conference was called to order by Rev. Doctor Ainslie and Rev. Doctor Denison conducted the devotional services.

Rev. Doctor Ainslie suggested that among other things which might be done would be to investigate the relationship of Rev. B. W. Stone to the two

bodies, and upon motion of Doctor Harper a committee was appointed to name a committee to make such research and to report to the conference one year hence.

The committee as appointed is as follows:—*From the Christians*—J. F. Burnett, Dayton, Ohio; Milo T. Morrill, Dayton, Ohio; W. W. Staley, Suffolk, Va. *From the Disciples of Christ*—Henry C. Armstrong, Seminary House, Baltimore, Md.; Geo. A. Miller, 338 10th St. N. E., Washington; George A. Campbell, Union Ave. Christian Church, St. Louis, Mo.

On motion of Doctor Harper, Rev. Peter Ainslie and Rev. W. H. Denison were appointed a committee to submit a statement of agreement between the two bodies. This committee reported and the following things were found to be the things in which the two bodies are in agreement:

We, known in the Christian world as Christians and Disciples of Christ, find that we are in agreement on the following principles:

- (1) Christ "is head over all things to the Church."
- (2) We take the Bible as our only rule of faith and practice.
- (3) We recognize the fundamental Protestant principle of individual freedom in the interpretation of the Scriptures.
- (4) We recognize the independence and autonomy of the local congregation.
- (5) We recognize Christian baptism and the Lord's Supper as the scriptural ordinances of the Church.
- (6) We recognize that only scriptural names should be used to designate the Church and followers of Christ, the name Christian being preferable, regretting that the present status requires the use of the terms Christian and Disciples of Christ to identify the members of these respective bodies.
- (7) We stand firmly for and advocate the union of the followers of Christ.

Adopted as a whole on the motion of Dr. Rowland.

A committee appointed to suggest lines of co-operation in Christian activity did its work and the report as adopted is as follows:

We recommend (1) closer co-operation, namely, Union of effort in all reform movements, an exchange of pulpits, union services when conditions justify, exchange of ministers in evangelistic work, and an exchange of articles in our religious journals, eliminating all controversy, with the suggestion that historical articles be referred to the Committee on the Stone Research before publication.

(2) An exchange of fraternal delegates in all conventions and conferences as far as possible.

(3) A resolution was offered by Dr. Smith and voted on separately by the Disciples of Christ to request The American Christian Missionary Society to submit proof sheets of its ministerial lists of their Year Book before publication to the Secretary of The American Christian Convention for correction, and in addition to request all their societies to make careful revision of their lists so as not to include the ministers and churches of the Christian body.

(4) A committee was appointed (three from each body) on closer relationship between our churches, schools, and institutions for the care of the orphan, aged ministers, and aged people, and other lines of Christian effort. This committee is as follows: *From the Christians*—President W. A. Harper, LL. D., Elon College, N. C.; Rev. Martyn Summerbell, D. D., Lakemont, N. Y.; Rev. Frank H. Peters, D. D., Norfolk, Va. *From the Disciples of Christ*—Rev. R. A. Smith, D. D., Wilson, N. C.; Rev. C. W. Watson, D. D., Norfolk, Va.; Rev. Richard Bagby, D. D., Wilson, N. C.

It was voted by the conference to hold another session the week following Easter Sunday in 1919, or sooner if called by Revs. Peter Ainslie and F. G. Coffin.

Thanks were tendered to the pastors of the Christian and Disciple churches of the city of Norfolk, two evening sessions were held which will be reported later, and the conference closed with a prayer by Rev. Doctor Atkinson, of Jireh, Wyoming.

Our own commission met and voted to ask that the meeting be reported as follows, with the hope that all criticism, adverse and otherwise, be withheld until all the articles had appeared in *The Herald of Gospel Liberty*: "The Report of the Conference," J. F. Burnett; "The Spirit and Fellowship of the Conference," Rev. F. H. Peters; "The Removal of the Causes of Friction," Rev. W. H. Denison; "Points of Contact and Agreement," Rev. John MacCal-

man; "Co-operative Work," Rev. D. B. Atkinson; "The Ultimate Hope of Christian Unity," President W. A. Harper.

The following resolutions were adopted by our commission:

*Resolved*, That the Program Committee of the Southern Christian Convention be requested to have the Christian-Disciple Conference presented by one of our brethren at the next session of the Convention.

*Resolved*, That notice be given in *The Herald of Gospel Liberty* of a proposed amendment to the Constitution of The American Christian Convention providing for a Board of Christian Unity with a secretary who shall work with the other department secretaries and also of a Secretary for Evangelism and Social Service on the same basis.

*Resolved*, That this commission send greetings to the General Society for the Promotion of Christian Unity of the Disciples of Christ in its meeting with the General Convention of that body at its next session, which is to be at Fort Worth, Texas, in October, 1918, and that the Secretary of The American Christian Convention be asked to prepare said greetings.

## FRATERNAL RELATIONS WITH THE DISCIPLES OF CHRIST

Rev. F. G. Coffin, President of The American Christian Convention, was, by vote of the Executive Board, in session at Norfolk, Virginia, July 13, 1917, made a fraternal messenger from the Christian Church to the National Convention of the Disciples of Christ, which met that year in Kansas City, Missouri.

President Coffin attended the Convention, a full report of which was given through *The Herald of Gospel Liberty*. Through the Rev. Peter Ainslie, the Christian Church received a very cordial invitation to attend the session of the National Convention of the Disciples of Christ, which met in 1918, at St. Louis, Missouri. It was not possible to send a fraternal messenger to that session, and had it been, it would have been without profit, as the Board of Health adjourned the session on account of the Spanish Influenza. The following letter was sent, which was the best that could be done:

September 28, 1918.

To the National Convention Disciples of Christ,  
St. Louis, Mo.

DEAR BRETHREN:—It is a cause of regret with us that the Christian Church cannot express itself at your Convention through a personal representative. The conjunction with our own Quadrennial Convention makes an acceptance of your invitation impracticable.

I wish, however, to voice the fraternal greetings of the brethren of our Communion and to assure you that we join heart and hand with you and with all other bodies of the Christian faith in the service of Christ's Kingdom. It is our great desire to emphasize the unities of our common faith and service and leave our differences unaccented. The new world now so rapidly arriving makes criminal the insignificant interdenominational contentions formerly indulged. One is our Master even Christ and all we are brethren.

In a most genuine spirit of Christian love we congratulate you upon your achievements and wish for your gathering and its post-Convention period the largest possible measure of success.

F. G. COFFIN,  
President of American Christian Convention.

## FRATERNAL ASSOCIATION WITH THE CHRISTIAN UNION CHURCH

The following letter was received by the editor of *The Herald of Gospel Liberty*, and was by him referred to the Convention Secretary:

EXCELSIOR SPRINGS, Mo., July 16, 1918.

Editor Christian Herald, Dayton, Ohio.

DEAR SIR AND BROTHER:—I was requested to write you, asking if your people, whom your paper represents, desire a closer union with us, "The Christian Union," of Missouri, to send a written, or personal, messenger to our State Council of Missouri, which meets at Blue Ridge, September 24, P. O. Gilman City, on the C. B. & Q. Railway. Feel free to send messenger, if you desire. Please send me a copy of *The Herald*. Can you inform me where *The Christian Sun* of the Christians South is published? We desire to get into correspondence with you and them.

Yours truly,

(REV.) GEO. W. MITCHELL.



To this letter reply was made as follows:

Rev. George W. Mitchell, Excelsior Springs, Mo.

MY DEAR DR. MITCHELL:—Your letter of July 16, addressed to editor *Christian Herald* (*Herald of Gospel Liberty*) has been referred to me, and I take great pleasure in assuring you that our entire brotherhood appreciates the message, and the spirit it breathes. We thank you very sincerely for your kindly suggestion as to the closer union between the two bodies. We are contemplating a personal messenger to your State Council, at Blue Ridge, Missouri, September 24, 1918.

I am sending you a few copies of *The Herald of Gospel Liberty*.

*The Christian Sun* is published at Burlington, N. C. The editor and publisher is Rev. C. B. Riddle, Burlington, N. C.

When we have completed our plans as to our messenger to your State Council, I shall be pleased to inform you. Very sincerely

The Executive Board of The American Christian Convention adopted the following resolution:

That Rev. O. B. Whitaker, D. D., of Weaubleau, Mo., be appointed Fraternal Messenger from the Christian Church to the Christian Union Church, the State Council of which meets at Blue Ridge, Mo., September 24, 1918, and that he be authorized to speak and act for the Christian Church, in all matters in which said church may be concerned, within the rights and privileges of such Fraternal Messenger, and that he make report of such service to The American Christian Convention, in session at Conneaut, Ohio, October 15-22, 1918; and further that the necessary expense of attendance be paid from the funds of the Convention.

Rev. O. B. Whitaker and Rev. George W. Mitchell were duly notified of the above transaction.

BROWNINGTON, Mo., Sept. 28, 1918.

DEAR DOCTOR BURNETT:—I am en route home from the "Christian Union" Council, and will have time, I think, to report to you now.

I met with the Christian Union in their council at Blue Ridge, Mo., the 25th and 26th. Had a delightful visit with them. I enclose copy of communication I tendered, and which was received by them and made a part of their minutes—which expresses my feeling toward them in their relation to our people. In keeping with their request I gave an address before them Thursday evening—"Christian Fellowship."

So far as I can see the two bodies ought to be one, and I found a strong sentiment among the brethren of the "Christian Union" to that effect, but as I explained to them, such a move belonged to our national organization rather than to state or local, as union of state or local organization without national would only lead to confusion.

The "Council" offered to pay my expenses, but of course I refused to accept anything except their kindness and delightful fellowship. I enclose statement of my expenses merely as a matter of form.

(Unanimously received and made part of minutes by "Christian Union" in Council assembled at Blue Ridge, Mo., Sept. 26, '18.)

*Christian Union in Council assembled at Blue Ridge, Mo.*

BRETHREN IN CHRIST:—As fraternal messenger from the Christian Church, appointed by the Executive Board of The American Christian Convention, I have, by your courtesy, sat with you in council, and have been deeply impressed with your frank, open, Christian spirit of fellowship, your apparent lack of discord, and your devotion to the work of the Master.

I have examined carefully the distinctive principles of your church, and find them in every essential identical with the principles of the Christian Church, whose fraternal messenger I am. I feel, therefore, that a closer spiritual and organic union should be encouraged and cultivated between the two bodies.

#### "CHRISTIAN UNION PRINCIPLES"

(Copied from chart in house of Council meetings)

1. The Union of the Church of Christ.
2. Christ the Only Head.
3. The Bible the Only Rule of Faith and Practice.
4. Good Fruits the only Condition of Fellowship.
5. Christian Union without Controversy.
6. Each Local Church Governs Itself.
7. Partial Political Preaching Discouraged.

Thanking you for the honor you conferred upon me and desiring you to express my thanks, at your convenience, to the Executive Board, I remain, with best wishes,

Yours fraternally,

O. B. WHITAKER.

## DECEASED MINISTERS

October 1, 1914—October 1, 1918

"These all died in faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own."—Hebrews 11:13, 14.

*Alabama*—Elder, T. H.

*Central Illinois*—Draper, G. W.; Embree, Isaac; Lawrence, G. D.; Patterson, J. J.

*Central Indiana*—Pond, E. K.

*Delmarvia*—Lightbourne, A. W.

*Des Moines*—Fitzgerald, James Martin.

*Eastern Atlantic (Afro)*—Ousler, Jacob.

*Eastern Indiana*—Byrkett, F. C.; Coons, John A.; Stanley, Hannah W.; Terrill, Wm.; Wetzell, John A.

*Eel River*—Boswell, David S.; Hawk, Florin; Markley, Jonathan J. Wood, John A.

*Erie*—Golden, A. J.

*Indiana Miami Reserve*—Newhouse, W. P.; Hercules, L. W.; Layman, John.

*Illinois*—Underwood, J. L.

*Kentucky, District No. 1*—Jordan, Linzey B.; Jordan, Joseph; Burns, G. W.

*Kentucky, District No. 2*—Gee, John W.

*Kentucky Christian*—Upton, G. W.; Ross, D. G.; Wampler, H. H.

*Maine*—Hallowell, Gardner; Hancock, O. J.

*Miami Ohio*—McReynolds, N. Del; Morrell, Edwin; Newhouse, S. S.; Reed, E. S.; Straight, J. F.; Graham, John F.

*New Jersey*—Bird, John; Conrad, John.

*North Carolina (Afro.)*—Boone, Chas. A.

*North Carolina and Virginia*—Klapp, S. B.; Peel, C. C.; Stroud, T. W.; Tickel, G. W.

*Michigan*—McReynolds, P. W.; Millard, D. E.; Mudge, Elisha.

*Mt. Vernon*—Cowgill, S. G.; Dunlap, Albert.

*New York Central*—Wyley, A. C.; Nelson, Charles.

*Northern Kansas*—Thornburg, Elisha; Strange, John; Strange, Sarah.

*New York Eastern*—Allen, R. O.; Brown, Henry; Collins, J. D.; Shear, Geo. D.; Davis, Thomas N.; Hook, C. F.; Nelson, Charles.

*New York Western*—Rhodes, H. J.; Winans, J. P.

*Northwestern Kansas*—Hewson, Henry; Patton, Louisa M.; Light, George.

*Northeastern Ohio*—Dall, D. C.; Dickenson, I. N.

*Northwestern Indiana*—Harris, O. A.; Helfin, Wm.; McNeeley, Samuel.

*Northwestern Ohio*—Deck, William; Wert, L. D.

*Northern Illinois*—Wright, John R.; Collins, M. G.

*North Missouri*—Collier, S. D.; Hull, Homer.

*Ohio Eastern*—McCoy, Frank P.

*Ohio Valley*—Wilson, H. C.; King, Levi; Sypherd, L. R.

*Ontario*—Hainer, C. H.; Percy, Wm.; Chisholm, W. A.

*Rays Hill and Southern Pennsylvania*—Barney, John H.; Powers, A. G. B.; Troutman, J. W.

*Rhode Island and Massachusetts*—Flanders, W. B.

*Richland Union*—Elder, W. A.

*Rockingham*—Goss, John A.; Murry, D. B.

*Southern Indiana*—Littell, J. B.

*Southern Kansas*—Strange, Sarah A.

*Southern Ohio*—Walker, I. M.

*Southern Wabash Illinois*—Hathaway, M. V.

*Tioga River*—Cheesman, J. H.; West, James A.

*Union Iowa*—Willey, Henry E.

*Virginia Valley Central*—Bryant, Martin Luther; Scott, John A.

*Western Indiana*—Simmons, E. D.

*Western Arkansas*—Baker, J. F.

*Western Michigan and Northern Indiana*—Collins, M. G.; Davis, Reason;

Miller, Oliver P.

*Western North Carolina*—Julian, M. P.

*Western Osage*—Garling, S. K.; Adamson, John.

*Western Washington*—Fry, Harvey.

## THE CHRISTIAN CONFERENCE IN PORTO RICO

The Christian Conference in Porto Rico greets The American Christian Convention through the following communication:

PONCE, PORTO RICO, February 24, 1918.

*Dr. J. F. Burnett, Secretary American Christian Convention, Dayton, Ohio.*

DEAR SIR:—The Christian Conference of Porto Rico, now assembled in Ponce, extends greetings to you, and request that when the Quadrennial Convention convenes next October that you will present our greetings to that body, assuring them of our earnest prayers that the Holy Spirit may abide with them as they meet to plan for a larger extension of the work for the advancement of the Kingdom.

Fraternally yours,

RELL SANDOVAL,

M. E. MARTINEZ,

OLIVE G. WILLIAMS,

*Committee.*

## RELIGIOUS EDUCATIONAL CAMPAIGN

During a session of the Executive Board of the Convention, March, 1916, Mr. Hermon Eldredge being present, he was invited to address the Board, which he did on the "Interests and Possibilities of the Religious Educational Work of the Christian Church."

After careful deliberation J. F. Burnett moved that a committee be appointed to consider the matter gone over by Mr. Eldredge and the Board, and to report a plan upon which Mr. Eldredge might be secured to do the work outlined to the Board, and also a distribution of expense to the Convention, and its several departments, and to the Christian Publishing Association, up to the sum of \$1,200.00. The motion carried, and W. G. Sargent, M. T. Morrill, and J. F. Burnett were made the committee.

The committee submitted the following report, which was adopted:

Your committee appointed to consider the employment of a Secretary of Religious Education, reports as follows:

We recommend that \$900.00 be appropriated for the inaugurating of a campaign of religious education, under the direction of Mr. Hermon Eldredge, \$600.00 to be devoted to office and other expenses, and \$300.00 to Mr. Eldredge for directing the initial movement.

We further recommend that the basis of distribution of cost for one year be as follows:

American Christian Convention .....	\$ 75.00
Christian Publishing Association .....	300.00
Mission Board .....	225.00
Educational Board .....	100.00
Sunday-school Board .....	150.00
Christian Endeavor .....	50.00

The amount to be paid monthly dating from the time of beginning the work.

For the most effectual working out of the movement itself, further recommendation is made that consultation be had, as need may arise, with the Convention executive officers, and heads of departments.

The work was faithfully and efficiently done by Mr. Eldredge and the amount agreed upon paid as per resolution. On March 29, 1917, the following resolution was adopted by correspondence:

Since Mr. Hermon Eldredge has kindly proposed to continue his services without pay, as Secretary of Religious Education, from the expiration of his present contract, May 1, 1917, until the meeting of the Executive Board of The American Christian Convention in July, and to hold The American Christian Convention responsible for only \$25.00 per month of all other expenses incurred by his office,

*Resolved*, That we accept Mr. Eldredge's proposition and that our several departments bear the same proportion of the \$25.00 per month that we have borne on the present contract, and that an affirmative vote on this resolution by the departments is an assumption of the financial responsibility which it involves.

The work and compensation contemplated by this resolution was also faithfully carried out.

Mr. Eldredge submitted to the Executive Board in session at Norfolk, Va., July 13, 1917, a full report of his year's work, with findings, suggestions, etc. This report was published in full in *The Herald of Gospel Liberty*, of August 23, 1917, and need not be repeated here.

That the matter of employing a Secretary for Religious Education, the Executive went into session as a Committee of the Whole and carefully examined the subject from every angle of observation and investigation open to it. After a very lengthy session the Committee arose and submitted the following report, which was adopted:

#### COMMITTEE OF THE WHOLE, July 13, 1917.

In considering the matter of employment of Secretary of Religious Education of the Christian Church, Dr. J. F. Burnett offered a motion that The American Christian Convention enter into a contract with Hermon Eldredge for yearly service at a salary of two thousand dollars, and his necessary expenses in addition; that the salary be provided for on the basis of distribution among the Departments of the Convention as was done under previous contract. Dr. W. A. Harper offered as a substitute: That the Executive Board of The American Christian Convention give its hearty approval to the Forward Movement, and refer all details of the beginning to the Executive Committee of the Forward Movement. That Hermon Eldredge be employed at a salary



of \$2,000.00 and expenses, \$1,000.00 as a maximum per year, the same to be paid by the Departments as follows:

Missions .....	20%
Education .....	20%
Sunday-schools .....	20%
Christian Endeavor .....	10%
Publishing .....	25%
American Christian Convention....	5%

That his relation to the Forward Movement shall be such as that Forward Movement Executive Committee shall with him agree, until such time as that Movement has secured its pledge of \$10,000.00 as a guarantee fund.

That after that time the Forward Movement pay 60% of his salary and expenses, and The American Christian Convention Departments 40% on the percentage basis indicated above.

That when the Forward Movement is complete, the various departments resume the paying of his entire salary and expense.

That he take an offering whenever possible.

That this resolution be made the basis of a contract between Mr. Hermon Eldredge and The American Christian Convention when the same has been signed in duplicate by Mr. Hermon Eldredge and the President and Secretary of The American Christian Convention. o

That all the items referring to the Forward Movement Committee be referred to the Executive Committee.

O. W. Whitelock moved that the report be adopted. Motion carried.

The contract as contemplated in the above resolution was prepared by O. W. Whitelock, and duly signed by the Executive Board and Mr. Eldredge, and the work would have at once been entered into, had not war conditions directed Mr. Eldredge's service in another direction.

## FINANCIAL STATEMENT

### RECEIPTS

From the Department of Missions .....	\$100.00
From the Department of Sunday-schools .....	150.00
From the Department of Missions .....	225.00
From the Department of Christian Endeavor.....	50.00
From The Christian Publishing Association .....	300.00
From The American Christian Convention .....	75.00
Total receipts .....	\$900.00

The above amount (\$900.00) was regularly and promptly paid to Hermon Eldredge by monthly remittances of \$75.00 each.

At the conclusion of Mr. Eldredge's service as per agreement for nine months a new arrangement was entered into by which he continued in service for a while and for which he received \$62.50, apportioned to the several departments on the basis of the previous contract. There is to the credit of the fund October 1, 1918, \$6.11.

## THE CHRISTIAN ANNUAL

*The Christian Annual* has appeared regularly each year during the quadrennium, and if testimony is reliable, has improved with each recurring issue. There has been a real delight in this work, though it taxed the patience and skill of the editor to the utmost. With a very few exceptions the Conference Secretaries have reported accurately and promptly. Of course some had to be written to twice, some three times, and others several times more, but they did

their work without compensation or praise, except to receive a copy of the publication. The usual financial loss to The Christian Publishing Association continued for the first three years of the quadrennium, but the loss for the fourth year has been provided for by the Executive Board of the Convention, as shown by the following resolution which was adopted at Norfolk, Virginia, July, 1917:

*Be it Resolved*, That in the matter of *The Christian Annual*, that the editor, Dr. J. F. Burnett, Secretary of The American Christian Convention, be authorized to publish the same by The Christian Publishing Association; that whatever the cost of the same is, above the proceeds arising from the sale thereof, The American Christian Convention pay the deficit and that the Convention be reimbursed by the Departments on the following basis:

American Christian Convention.....	5%	Mission Boards .....	30%
Education .....	10%	Woman's Boards .....	5%
Sunday-schools .....	15%		
Christian Endeavor .....	5%		100%
Christian Publishing Association...	30%		

That in said *Annual* the Sunday-schools be listed together with names of officials and post-office addresses.

The financial loss is to be greatly regretted, but the publication remains a necessity, and should be continued no matter what the cost may be. The loss would be easily remedied if our people would purchase the book, a thing they should do, not only for the value of the publication, but as a means of carrying forward our denominational work. It has always appeared to the editor of the publication that if a minister's standing was certified to in *The Christian Annual* that he ought to purchase a copy of the book containing such certificate. Between the different persons charged with the duties and responsibilities incident to its completion, there has been co-operation, and that, too, of the most perfect and satisfactory character, but like the hands, and the feet, and the eyes, and the ears, they have been servants of the one body, the religious body known as Christians.

## DEDICATIONS AND REDEDICATIONS

During the quadrennium the following named churches have been dedicated, or rededicated, as indicated by the letters (D) or (R). It is altogether likely that others have been dedicated, or rededicated, but have not been reported to your Secretary:

- Central Indiana Conference*—Mt. Olivet (R).
- Des Moines Conference*—Otter Creek (D).
- Eastern Indiana Conference*—Mooreland (D), Blountsville (D), Union Chapel (R), Wabash (R).
- Eastern Ohio Conference*—Macedonia (R).
- Mt. Vernon Conference*—Highwater (D).
- New York Eastern Conference*—Hartwick (D).
- North Carolina and Virginia Conference*—Hues Chapel (D), Palm St., Greensboro (D), Pleasant Grove (D), Union (D).
- Ohio Valley Conference*—Rutland (D), Mt. Zion (D), Jefferson (R).
- Ontario Conference*—Little Britain (R), Oshawa (R).
- Northwestern Indiana Conference*—Hickory Grove (R).
- Rhode Island and Massachusetts Conference*—Providence (D).
- Southern Wabash Illinois Conference*—Freedom (R).
- Southern Kansas Conference*—Neola (R).
- Southwestern Iowa*—Shiloh (D).
- Western Indiana Conference*—Mellott (D), Advance (R), Old Union (R), Lebanon (R).
- Western North Carolina Conference*—Seagrove (D), Pleasant Ridge (R).

## THE J. J. SUMMERBELL MEMORIAL FUND

This fund has been raised to the full amount designated by the Convention at Springfield, October, 1914. The amount has been permanently invested, as will be seen by the following resolution:

*Resolved*, That S. O. Albaugh, Secretary for the Department of Finance, American Christian Convention, be, and is, hereby authorized and instructed to invest the J. J. Summerbell Memorial Fund (\$200.00) in United States Liberty Bonds, and, if required so to do, the President and Secretary of the Convention are hereby authorized and instructed to sign such bonds, and to attach the seal of the Convention, and that the said investment be made when the next Liberty Bonds shall be on sale.

## VISITING CONFERENCES AND THE WORK CONNECTED THEREWITH

Your Secretary has not attended quite as many Conferences during the past quadrennium as the one immediately preceding. Several reasons may be given for this, among the many mention is made of the fact that some years about all the conferences met at the same time, or so nearly so as to make it impossible for him to attend many of them. Then the dates that did not conflict were of conferences so far removed from each other as to make the cost too great for him to attend, if he could attend but one in the community.

It occurs to your Secretary that for the sake of efficiency some of the old time dates might be changed, and some of the old time customs allowed to peacefully repose in archives of the church.

And another and a very justifiable reason is the increase of office work incident to war conditions. The War Work and the Chaplains Commissions, together with other demands of like character, has greatly increased the office work to which attention had to be given.

To the Conferences your Secretary has always been welcomed, and ample opportunity given him to present the Convention in general, and its departments in particular, as well as to press its needs and its claims.

The Christian Publishing Association shared fully in his time and service at all the conferences he attended, and as a result he renewed 215 subscriptions to *The Herald of Gospel Liberty*, and wrote 51 new ones. Including the price of *The Christian Annual*, which often went with the subscription, he received \$701.16. He sold books during these conference sessions to the amount of ——— and received \$528.72. For new and renewed subscriptions to *The Christian Missionary* he received \$44.70, making a total from all sources of \$1,274.58.

The commission on these sales and subscriptions was promptly paid by The Christian Publishing Association, and as promptly credited to the Convention fund.

### EARNINGS

From October 1, 1914, to October 1, 1915	\$561.98
From October 1, 1915, to October 1, 1916	501.11
From October 1, 1916, to October 1, 1917	609.75
From October 1, 1917, to October 1, 1918	607.77

Total .....\$2,280.61

## WORK IN CONFERENCES

### Supplying and Other Sources of Service

During the quadrennium the Convention Secretary visited from ten to seventeen conferences each year. At these sessions he represented the Convention work in general, sold books for The Christian Publishing Association, and wrote subscriptions to *The Herald of Gospel Liberty* and *The Christian Missionary*. You hardly need be told that the conferences were willing to hear your Secretary speak on missions, education, literature, Sunday-schools, Christian Endeavor or any other subject worthy the attention and time of the conference; nor need it be said that he availed himself of the opportunity, nor failed to take the collection. The Secretary attended quite a number of church dedications, "Home-coming Days," and other special services, so that with few exceptions all the Sundays of the quadrennium were given to Convention work. For a part of one year he supplied the pulpit of the First Christian Church, Dayton, Ohio, and for another the pulpit at Phillipsburg, Ohio, for two Sundays a month. This supply work did not in any way, nor at any time, interfere with calls that came for denominational or Convention work. Your Secretary is of opinion that it was both wise and right for him to thus employ his time, and records his conviction here that such work would be valuable, especially during the winter period.

## CONFERENCE OFFERINGS TO AMERICAN CHRISTIAN CONVENTION

From October 1, 1914, to October 1, 1915

Des Moines .....	\$ 5.00	Eel River .....	31.60
Kentucky District No. One.....	2.65	Ohio Central .....	6.84
Southern Ohio .....	16.00	Northwestern Indiana .....	8.50
Southwestern Iowa .....	3.75	Ohio Eastern .....	10.42
Southern Wabash Illinois .....	17.05	North Missouri .....	7.75
Western Illinois .....	6.58	Osage (Eastern Division) .....	5.39
Michigan .....	1.00	Rays Hill and Southern Pa. ....	32.07
Michigan .....	1.00	Illinois .....	3.34
Richland Union .....	5.65	Miami Ohio .....	16.53
Michigan .....	2.00	Ohio Valley .....	3.10
Northwestern Kansas .....	12.00	Central Illinois .....	5.00
Northwestern Ohio .....	25.00	Southern Kansas .....	6.70
New Jersey .....	10.00	Southern Indiana .....	16.63
Tioga River .....	20.00	Michigan .....	5.00
Ontario .....	8.15	Western Illinois .....	6.28
New York Western .....	20.00	Eastern Indiana .....	8.23
New York Eastern .....	25.00	Erie .....	9.36
Wyoming .....	2.70	North Fork Illinois .....	10.72
Southwestern West Virginia ...	7.35		

From October 1, 1915, to October 1, 1916

Central Iowa .....	\$ 1.00	Kentucky District No. Two ....	8.00
Northwestern Ohio .....	25.00	Indiana Miami Reserve .....	10.00
Northern Illinois .....	5.37	Northwestern Ohio .....	10.00
Union Iowa .....	7.25	New Jersey .....	10.00
Ontario .....	30.00	New York Eastern .....	25.00
Central Indiana .....	10.00	Tioga River .....	20.00
Western Mich. and Northern Ind.	10.40	Ontario .....	8.35
New York Central .....	25.00	New York Western .....	20.00
Merrimack .....	4.00	Western Osage .....	5.30
Rhode Island and Mass. ....	7.42	Osage (Eastern Division) .....	3.30
Michigan .....	1.00	Southern Kansas .....	3.50
Southern Ohio .....	18.30	North Missouri .....	5.25
Eastern Kansas .....	3.65	Eel River .....	10.16
Northwestern Kansas .....	14.11	Ohio Central .....	6.65
Southwestern Iowa .....	6.13	Northwestern Indiana .....	23.37



Rays Hill and So. Pa. ....	6.17	Southern Indiana .....	6.22
Union Iowa .....	10.00	Northern Illinois .....	4.67
Northern Kansas .....	10.30	Richland Union .....	5.00
Western Indiana .....	20.25	Eastern Indiana .....	13.07
Illinois .....	5.60	Western Illinois .....	8.27
Southern Illinois .....	4.50	Erie .....	22.10
Central Iowa .....	8.47	Miami Ohio .....	17.25
Ohio Valley .....	3.30	Indiana Miami Reserve .....	25.00
Des Moines .....	5.01		

## From October 1, 1916, to October 1, 1917

North Fork Illinois .....	\$ 5.00	Osage (Eastern Division) .....	3.65
Northwestern Ohio .....	25.00	Rays Hill and So. Pa. ....	7.01
Western Mich. and No. Ind. ....	5.00	Northwestern Indiana .....	5.40
Central Indiana .....	10.18	Union Iowa .....	10.00
Southern Ohio .....	17.00	Southern Illinois .....	6.78
Southern Wabash Illinois .....	18.75	Central Illinois .....	39.15
Mt. Vernon .....	5.89	Western Indiana .....	12.73
Eastern Kansas .....	3.65	Illinois .....	5.00
New York Central .....	25.00	Southern Kansas .....	12.48
Merrimack .....	4.00	Kentucky Christian .....	5.00
Southwestern Iowa .....	5.53	Central Iowa .....	17.00
Ohio Eastern .....	15.14	Northern Illinois .....	6.68
Northwestern Ohio .....	10.00	Eel River .....	37.12
New Jersey .....	10.00	Eastern Indiana .....	21.43
Ontario .....	12.41	Southern Indiana .....	4.24
New York Eastern .....	25.00	Western Illinois .....	12.01
Tioga River .....	20.00	Southern Kansas .....	2.00
New York Western .....	20.00	Southwestern West Virginia ..	4.70
North Missouri .....	7.75	Southwestern Iowa .....	5.27
Ohio Central .....	12.50	Des Moines .....	5.61
Ohio Eastern .....	26.50	Miami Ohio .....	15.85

## From October 1, 1917, to October 1, 1918

Rhode Island and Mass. ....	8.00	Western Indiana .....	20.00
Merrimack .....	8.13	Ontario .....	12.00
Richland Union .....	9.50	Eastern Kansas .....	1.50
Erie .....	11.00	Eel River .....	41.00
Northwestern Ohio .....	25.00	Central Iowa .....	19.01
Ohio Valley .....	2.00	Southern Kansas .....	12.25
New York Central .....	30.00	Southern Illinois .....	4.90
Central Indiana .....	10.50	Illinois .....	6.50
Southern Ohio .....	22.75	Northern Kansas .....	11.50
Eastern Kansas .....	4.30	Southern Indiana .....	9.25
Northwestern Kansas .....	14.00	Indiana Miami Reserve .....	13.21
People's Colored .....	1.00	Western Illinois .....	17.10
Wyoming .....	5.50	Eastern Indiana .....	23.35
Richland Union .....	7.50	Erie .....	11.22
New Jersey .....	10.00	New York Central .....	30.00
Tioga River .....	20.00	Central Illinois .....	26.70
New York Western .....	30.00	Union Iowa .....	10.00
New York Eastern .....	25.00	York and Cumberland .....	11.57
Wyoming .....	4.35	Miami Ohio .....	50.00
Southwestern West Va. ....	7.80	Des Moines .....	5.31
Ohio Central .....	15.69	Michigan .....	29.00
Northwestern Indiana .....	13.51	North Missouri .....	10.50
Rays Hill and So. Pa. ....	11.70	Richland Union .....	10.00

## RECEIPTS AND DISTRIBUTIONS

During the quadrennium—September 30, 1914–September 30, 1918—there had been received, credited, receipted, and distributed the following named amounts for the purpose for which they were given:

## American Christian Convention

Sept. 30, 1914–1915 .....	\$3,486.70
Sept. 30, 1915–1916 .....	3,170.44
Sept. 30, 1916–1917 .....	3,670.42
Sept. 30, 1917–1918 .....	4,387.76

Total for quadrennium .....\$14,715.32

During the quadrennium the Convention Secretary received for services at conferences, supplying pulpits, dedicating meeting houses, commission on books, and other special services, \$2,280.61, every dollar of which was credited to the Convention fund.

Education	
Sept. 30, 1914—1915 .....	\$2,118.62
Sept. 30, 1915—1916 .....	2,316.96
Sept. 30, 1916—1917 .....	2,025.73
Sept. 30, 1917—1918 .....	2,861.03

Total for the quadrennium .... \$9,322.34

Home Missions	
Sept. 30, 1914—1915 .....	\$ 493.97
Sept. 30, 1915—1916 .....	821.81
Sept. 30, 1916—1917 .....	837.41
Sept. 30, 1917—1918 .....	800.49

Total for the quadrennium .... \$2,953.68

Foreign Missions	
Sept. 30, 1914—1915 .....	\$ 595.20
Sept. 30, 1915—1916 .....	1,253.51
Sept. 30, 1916—1917 .....	834.15
Sept. 30, 1917—1918 .....	935.85

Total for quadrennium .... \$3,618.71

Sunday-schools	
Sept. 30, 1914—1915 .....	\$ 308.53
Sept. 30, 1915—1916 .....	374.46
Sept. 30, 1916—1917 .....	361.76
Sept. 30, 1917—1918 .....	298.85

Total for quadrennium .... \$1,343.60

Christian Endeavor	
Sept. 30, 1914—1915 .....	\$ 76.42
Sept. 30, 1915—1916 .....	127.25
Sept. 30, 1916—1917 .....	60.93
Sept. 30, 1917—1918 .....	108.10

Total for quadrennium .... \$372.70

Aged Ministers' Home	
Sept. 30, 1914—1915 .....	\$ 10.98
Sept. 30, 1915—1916 .....	8.40
Sept. 30, 1916—1917 .....	7.67
Sept. 30, 1917—1918 .....	51.00

Total for quadrennium .... \$ 78.05

Franklinton Christian College	
Sept. 30, 1914—1915 .....	\$ 607.55
Sept. 30, 1915—1916 .....	159.93
Sept. 30, 1916—1917 .....	675.52
Sept. 30, 1917—1918 .....	75.47

Total for quadrennium .... \$1,518.47

Summerbell Memorial	
Sept. 30, 1914—1915 .....	\$ 120.30
Sept. 30, 1915—1916 .....	39.71
Sept. 30, 1916—1917 .....	39.92

Total for quadrennium .... \$ 200.00

Federal Council	
Sept. 30, 1914—1915 .....	\$ 126.44
Sept. 30, 1915—1916 .....	211.80
Sept. 30, 1916—1917 .....	667.04
Sept. 30, 1917—1918 .....	413.90

Total for quadrennium .... \$1,419.18

Of the amount credited to the Federal Council \$300.00 was contributed by The American Christian Convention and \$100 by the Southern Christian Convention.

Defiance College	
Sept. 30, 1914—1915 .....	\$ 17.22
Sept. 30, 1915—1916 .....	28.05
Sept. 30, 1916—1917 .....	52.10
Sept. 30, 1917—1918 .....	33.11

Total for quadrennium .... \$130.48

Educational Campaign	
Sept. 30, 1915—1916 .....	\$ 235.42
Sept. 30, 1916—1917 .....	695.82
Sept. 30, 1917—1918 .....	26.96

Total for quadrennium .... \$ 958.20

Christian Orphanage	
Sept. 30, 1914—1915 .....	\$ 14.95
Sept. 30, 1915—1916 .....	12.70
Sept. 30, 1916—1917 .....	20.37
Sept. 30, 1917—1918 .....	15.50

Total for quadrennium .... \$ 63.52

Bishop Cottage	
Sept. 30, 1915—1916 .....	\$ 11.50
Sept. 30, 1916—1917 .....	9.00
Sept. 30, 1917—1918 .....	102.00

Total for quadrennium .... \$122.50

The following amounts were received and distributed on various dates during the quadrennium:

Khaki Bibles .....	\$ 23.26
Helping Hand .....	50.00
Christian Publishing Ass'n .....	24.79
Porto Rico .....	.87
Pampanno Bldg. Fund .....	33.00
C. B. I. ....	8.46
Porto Rico Bell Fund .....	43.31
John Withrow Fund .....	30.00
Japan Literary Society .....	25.00
Missions .....	15.00
Sufferers in France .....	5.00
Sendai Orphanage .....	5.00
Poste Memorial .....	6.80
Armenian Sufferers .....	83.07
Union Christian College .....	1.25
Jireh College .....	7.00

Home Extension .....	2.00
Red Cross .....	68.90
W. B. for H. M. ....	2.00
U. S. Chaplain Fund .....	128.59
Mite Box .....	1.00
Automobile, Porto Rico .....	33.10
Mrs. Fry's School .....	25.00
Christian Annual .....	1.00
C. E. Missionary .....	30.00
A. D. Woodworth .....	7.53
Belgian and Syrian Relief .....	11.00
Peacemakers' Commission .....	37.10
Ministerial Relief .....	6.68
Local Missions .....	36.20
War Work Commission .....	293.55

It will be seen that the Convention has handled funds for forty-five different purposes and to the amount of \$46,347.35.

## CURRENT EXPENSE ACCOUNT

It has been quite difficult to properly classify the various items of expenditure for the reason that some items belonged as well one place as another, and some of them defied classification, but the classification is sufficiently correct to clearly indicate the lines of expenditure in the Convention work. It is deemed wise and just, however, that a few explanations be made.

### REGULAR FUNDS

All the regular funds which came to the office of the Secretary, and belonging to departments of the Convention, or given for special purposes, were regularly distributed at the close of each month.

### PRINTING

Under this head is all sorts of printing—stationery, receipt cards, folders, booklets, circular letters, calls, reminders, envelopes, and the various other printed matter that must be used in the Convention office.

### TO CORRECT ERROR

The error was not in the book-keeping, but in the order of remittance. Instructions would come for us to credit the enclosed to a certain fund, and after it was done, and the amount distributed to its proper place, word would come that I had been wrongly informed as to where the money was to go.

### STAMPS

The stamps for educational calls, and many other like expenses, are listed under the word stamps. It was the best I could do. The cost of such stamps always came back to the Convention fund.

### UNCLASSIFIED

Under this head is listed all sorts of supplies and incidental expenses. The real name and purpose of each article appears on the books of the Convention, and has been subject to auditing, and is open to inspection to any who may wish to know. Such items as ink, pens, telegrams, rubber stamps, a few repairs on desks, etc.

### HELP IN OFFICE

This occurred at the times of getting out the calls for the Convention Educational Department, and work on *The Christian Annual*. None but those who have had the work to do know the amount of time and strength it requires.

### TRAVEL

Under this head is included the travel of the Convention President, when bills for same were rendered. One item of travel is \$25.00, paid on his trip to Jireh, Wyoming, and another is \$45.20, his expense to the Eel River Conference last year. These are mentioned, as might be of others who have traveled, that the Convention may know quite fully how the money is used.

### AUDITING

The books have been regularly audited by the auditors appointed by the Convention, Mr. Rathbun and Mr. Chase, and it is fitting in me to say that they have carefully and conscientiously done their work, and their report is herewith submitted. These printed reports have not been subject to auditing,

as the books themselves were, and it is the book account that must be kept accurate, and your Secretary wants to bear testimony here and now to the careful, painstaking, and efficient service of Miss Florence V. Powers, the Convention stenographer and bookkeeper, who has had charge of all accounts during the greater part of the past quadrennium.

#### October 1, 1914—October 1, 1915

Badges for Convention, 1914 .....	\$ 30.24
Expense of Commissions, 1914 .....	11.89
Convention speakers and expense, 1914 .....	61.47
President's salary to January 1, 1915 .....	12.50
Stenographer and bookkeeper .....	472.75
Convention seal .....	2.00
Cuts .....	13.00
Bound volume of Herald of Gospel Liberty .....	1.00
Printing .....	386.17
Unclassified .....	43.60
Travel to Conferences, etc. ....	348.35
Interest on C. P. A. note .....	33.00
Interest on Franklinton note .....	60.00
To correct error in remittance .....	28.00
Christian Annuals .....	13.00
Case for books .....	5.00
For W. J. Warrener's manuscript .....	50.00
Shelves and furniture .....	23.86
Typewriter and repairs .....	51.00
Post-office box rent .....	6.00
Stamps .....	256.92
Salary .....	1,200.00
Auditing books .....	20.00
	<b>\$3,129.75</b>

#### October 1, 1915—October 1, 1916

Stenographer and bookkeeper .....	\$ 505.00
Printing .....	237.73
Travel .....	369.94
Unclassified .....	47.64
President's office expense .....	75.15
Interest on Franklinton note .....	60.00
Note paid in full to C. P. A. ....	300.00
Annuity interest Mrs. Phelps .....	30.00
Executive Board .....	114.78
Educational Campaign .....	25.00
For Christian Annuals .....	6.67
Post-office box rent .....	6.00
Correct error in remitting .....	12.75
President's salary .....	50.00
Help in office (Annual) .....	6.50
Repair on typewriter .....	.80
Stamps .....	158.66
Salary .....	1,200.00
Auditing .....	7.50
	<b>\$3,214.12</b>

#### October 1, 1916—October 1, 1917

Stenographer and bookkeeper .....	\$ 450.00
Printing .....	376.82
Travel .....	400.52
Unclassified .....	40.07
Interest on Franklinton note .....	60.00
Annuity Interest, Mrs. Phelps .....	30.00
Federal Council .....	300.00
Second-hand typewriter and repairs .....	68.00
President's salary .....	50.00
President's office expense .....	106.40
Educational Campaign .....	55.25
Help in office .....	21.75
Executive Board meeting .....	228.40
Slides for lecture .....	32.50
Heralds bound .....	3.95
To correct error in remitting .....	13.15
Cuts for Annual and Herald .....	10.50
Stamps .....	168.00
Salary .....	1,300.10
Auditing .....	10.00
	<b>\$3,725.41</b>



## October 1, 1917—October 1, 1918

Stenographer and Bookkeeper .....	\$ 478.00
Printing .....	322.63
Travel .....	518.51
Unclassified .....	52.64
Interest on Franklinton Note .....	60.00
Annuity interest to Mrs. Phelps .....	30.00
Typewriter repairs .....	7.90
President's salary .....	100.00
President's office expense .....	141.40
Help in office .....	37.25
Slides for lecture .....	62.25
Bound volumes of Herald .....	4.50
Cuts for Annual—Program, etc. ....	42.05
Stamps .....	200.36
Salary .....	1,500.00
Auditing .....	10.00
Christian Annuals .....	20.00
Programs .....	47.50
Shelving in office .....	20.02
Cash and Mailing Books .....	44.50
Commissions 1918 .....	39.86
	<b>\$3,739.37</b>

In the travel expense of \$518.51 is included \$83.21 to our fraternal delegate to the Convention of the Disciples of Christ held in Kansas City, Mo., and \$183.09 to meeting of the Association for the Promotion of Church Unity, held in Norfolk, Va., April, 1918.

## CONFERENCE STATISTICS

**Alabama**—Ordained ministers, 11; ordained since October 1, 1914, 2; Unordained, 4; Licensed since October 1, 1914, 4; Course of study, Yes; Giving their entire time to the ministry, 3; Entire amount paid for ministerial service since October 1, 1914, \$5,961.80; Engaged in pursuits other than the ministry, None; Superannuated, 2; Ministerial Relief, Yes; Churches, 23; Organized since October 1, 1914, 3; Church buildings, 21; Dedicated since October 1, 1914, 1; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$18,270.00; Members enrolled in all the churches, 1,645; Received since October 1, 1914, 822; Parsonages, None; Churches having Sunday-schools, 21; Churches having Christian Endeavor Societies, None; Churches having Brotherhoods, None.

**Central Illinois**—Ordained ministers, 13; Ordained since October 1, 1914, 1; Unordained, 2; Licensed since October 1, 1914, 3; Course of study, No; Giving their entire time to the ministry, 7; Entire amount paid for ministerial service since October 1, 1914, \$35,085.36; Engaged in pursuits other than the ministry, 6; Superannuated, 4; Ministerial Relief, Yes (Conf. dues 3 cents per ch. mem.); Churches, 27; Organized since October 1, 1914, None; Church buildings, 30; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$127,300.00; Members enrolled in all the churches, 2,263; Received since October 1, 1914, 724; Parsonages, 3; Urbana, \$6,000.00; Bethel, \$5,000.00; Atwood, \$4,000.00; Churches having Sunday-schools, 27; Churches having Christian Endeavor Societies, 9; Churches having Brotherhoods, Do not know.

**Central Indiana**—Ordained ministers, 6; Ordained since October 1, 1914, 1; Unordained, 2; Licensed since October 1, 1914, 3; Course of study, No; Giving their entire time to the ministry, 4; Entire amount paid for ministerial service since October 1, 1914, About \$7,000.00; Engaged in pursuits other than the ministry, 4; Superannuated, None; Ministerial Relief, No; Churches, 10; Organized since October 1, 1914, None; Church buildings, 9; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, 1; Entire value of all church buildings, \$13,000.00; Members enrolled in all the churches, 1,025; Received since October 1, 1914, 200; Parsonages, None; Churches having Sunday-schools, 10; Churches having Christian Endeavor Societies, 4; Churches having Brotherhoods, 1

**Central Iowa**—Ordained ministers, 3; Ordained since October 1, 1914, None; Unordained, 4; Licensed since October 1, 1914, 2; Course of study, Two years in Palmer College, or equivalent; Giving entire time to the ministry, 4; Entire amount paid for ministerial service since October 1, 1914, \$12,500.00; Engaged in pursuits other than the ministry, None; Superannuated, None; Ministerial Relief, No; Churches, 6; Organized since October 1, 1914, None; Church buildings, 6; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$18,000.00; Members enrolled in all the churches, 690; Received since October 1, 1914, about 150; Parsonages, 2; Barnes City, \$2,000.00; LeGrand, \$1,500.00; Churches having Sunday-schools, 6; Churches having Christian Endeavor Societies, 4; Churches having Brotherhoods, None.

**Des Moines**—Ordained ministers, 17; Ordained since October 1, 1914, 2 from Southwestern Conference by Des Moines Conference; Unordained, 2; Licensed since October 1, 1914, None; Course of study, No; Giving entire time to the ministry, Not known; Entire amount paid for ministerial service since October 1, 1914, \$8,016.14; Engaged in pursuits other than the ministry, Not known; Superannuated, Not known; Ministerial Relief, No; Churches, 11; Organized since October 1, 1914, None; Church buildings, 12; Dedicated since October 1, 1914, 1; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$20,054.00; Members enrolled in all the churches, 1,000; Received since October 1, 1914, 335; Parsonages, 2; Hill of Zion, \$1,200.00; Truro, \$2,200.00; Churches having Sunday-schools, 9; Churches having Christian Endeavor Societies, 6; Churches having Brotherhoods, None.

**Eastern Indiana**—Ordained ministers, 52; Ordained since October 1, 1914, 7; Unordained, 21 in Quarterly Conference; Licensed since October 1, 1914, 18; Course of study, Yes; Giving entire time to the ministry, 28; Entire amount paid for ministerial service since October 1, 1914, \$55,155.77; Engaged in pursuits other than the ministry, 18; Superannuated, 7; Ministerial Relief, No; Churches, 74; Organized since October 1, 1914, None; Church buildings, 74; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, 4; Entire value of all church buildings, \$169,240.00; Members enrolled in all the churches, 5,898; Received since October 1, 1914, 1,563; Parsonages, 5; Albany, \$1,000.00; Farmland, \$1,500.00; Fort Recovery, \$1,200.00; Montpelier, \$1,000.00; Salamonina, \$1,000.00; Churches having Sunday-schools, 72; Churches having Christian Endeavor Societies, 14; Churches having Brotherhoods, No record.

**Eastern Kansas**—Ordained ministers, 12; Ordained since October 1, 1914, None; Unordained, 2; Licensed since October 1, 1914, 1; Course of study, No; Giving entire time to the ministry, 2; Entire amount paid for ministerial service since October 1, 1914, \$1,513.00 (since 1915, no record of 1914); Engaged in pursuits other than the ministry, 10; Superannuated, 1; Ministerial Relief, No; Churches, 7; Organized since October 1, 1914, 2; Church buildings, 2; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$1,800.00; Members enrolled in all the churches, 247; Received since October 1, 1914, 49 (since 1915, no record of 1914); Parsonages, None; Churches having Sunday-schools, 5; Churches having Christian Endeavor Societies, 4; Churches having Brotherhoods, None.

**Eastern North Carolina**—Ordained ministers, 11; Ordained since October 1,

1914, 2; Unordained, 2; Licensed since October 1, 1914, 2; Course of study, Yes; Giving entire time to the ministry, 9; Entire amount paid for ministerial service since October 1, 1914, \$23,133.56; Engaged in pursuits other than the ministry, 3; Superannuated, None; Ministerial Relief, Yes; Churches, 45; Organized since October 1, 1914, 3; Church buildings, 43; Dedicated since October 1, 1914, 2; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$55,000.00; Members enrolled in all the churches, 4,230; Received since October 1, 1914, 400; Parsonages, 1; Henderson, \$2,000.00; Churches having Sunday-schools, 45; Churches having Christian Endeavor Societies, 10; Churches having Brotherhoods, None.

**Eastern Virginia**—Ordained ministers, 20; Ordained since October 1, 1914, None; Unordained, 3; Licensed since October 1, 1914, 3; Course of study, Yes; Giving entire time to the ministry, All; Entire amount paid for ministerial service since October 1, 1914, —; Engaged in pursuits other than the ministry, None; Superannuated, None; Ministerial Relief, Yes; Churches, 42; Organized since October 1, 1914, None; Church buildings, 42; Dedicated since October 1, 1914, 2; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$296,000.00; Members enrolled in all the churches, 7,494; Received since October 1, 1914, —; Parsonages, 5; Holland, Franklin, Berkley, Memorial Temple, Waverly; Churches having Sunday-schools, All; Churches having Christian Endeavor Societies, 12; Churches having Brotherhoods, None.

**Eel River**—Ordained ministers, 20; Ordained since October 1, 1914, 1; Unordained, 2; Licensed since October 1, 1914, 4; Course of study, Yes; Giving entire time to the ministry, 15; Entire amount paid for ministerial service since October 1, 1914, \$53,625.00; Engaged in pursuits other than the ministry, 6; Superannuated, 3; Ministerial Relief, Yes; Churches, 33; Organized since October 1, 1914, None; Church buildings, 35; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$122,075.00; Members enrolled in all the churches, 4,048; Received since October 1, 1914, 1,647; Parsonages, 6; Linn Grove, \$2,000.00; Merriam, \$2,500.00; Six Mile, \$2,000.00; Sparta, \$2,000.00; Wakarusa, \$1,000.00; Warren, \$2,000.00; Churches having Sunday-schools, 33; Churches having Christian Endeavor Societies, 21; Churches having Brotherhoods, 5.

**Erie**—Ordained ministers, 7; Ordained since October 1, 1914, None; Unordained, 2; Licensed since October 1, 1914, None; Course of study, Supposed to follow that of A. C. C.; Giving entire time to the ministry, 5; Entire amount paid for ministerial service since October 1, 1914, \$21,700.00; En-

gaged in pursuits other than the ministry, 3; Superannuated, 1; Ministerial Relief, No; Churches, 11; Organized since October 1, 1914, None; Church buildings, 11; Dedicated since October 1, 1914, 1; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$59,700.00; Members enrolled in all the churches, 1,285; Received since October 1, 1914, 300; Parsonages, 6; Beaver Center, \$1,200.00; Conneaut, \$5,000.00; Draketown, \$600.00; DeWittville, \$2,000.00; East Springfield, \$2,000.00; Erie, \$3,000.00; Washington Valley, \$600.00; Churches having Sunday-schools, 11; Churches having Christian Endeavor Societies, 4; Churches having Brotherhoods, 1.

**Georgia and Alabama**—Ordained ministers, 11; Ordained since October 1, 1914, 1; Unordained, 5; Licensed since October 1, 1914, 1; Course of study, No; Giving entire time to the ministry, 4; Entire amount paid for ministerial service since October 1, 1914, \$7,059.11; Engaged in pursuits other than the ministry, 12; Superannuated, None; Ministerial Relief, No; Churches, 14; Organized since October 1, 1914, 1; Church buildings, 14; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$35,600.00; Members enrolled in all the churches, 952; Received since October 1, 1914, 85; Parsonages, 1; Richland, Ga., \$2,000.00; Churches having Sunday-schools, 10; Churches having Christian Endeavor Societies, 5; Churches having Brotherhoods, None.

**Illinois**—Ordained ministers, 15; Ordained since October 1, 1914, 3; Unordained, 2; Licensed since October 1, 1914, 1; Course of study, No; Giving entire time to the ministry, 7; Entire amount paid for ministerial service since October 1, 1914, \$5,116.25; Engaged in pursuits other than the ministry, 9; Superannuated, 4; Ministerial Relief, No; Churches, 13; Organized since October 1, 1914, None; Church buildings, 14; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$12,900.00; Members enrolled in all the churches, 673; Received since October 1, 1914, 264; Parsonages, None; Churches having Sunday-schools, 9; Churches having Christian Endeavor Societies, 2; Churches having Brotherhoods, None.

**Indiana Miami Reserve**—Ordained ministers, 30; Ordained since October 1, 1914, 3; Unordained, 3; Licensed since October 1, 1914, 7; Course of study, Yes; Giving entire time to the ministry, 12; Entire amount paid for ministerial service since October 1, 1914, \$18,046.22; Engaged in pursuits other than the ministry, Nearly all of them; Superannuated, 6; Ministerial Relief, No; Churches, 31; Organized since October 1, 1914, None; Church buildings, 31; Dedicated since October 1, 1914, 2; Rededicated since October 1, 1914,

None; Entire value of all church buildings, \$48,000.00; Members enrolled in all the churches, 2,430; Received since October 1, 1914, 718 reported; Parsonages, None; Churches having Sunday-schools, 31; Churches having Christian Endeavor Societies, 3; Churches having Brotherhoods, None.

**Kentucky Christian**—Ordained ministers, 43; Ordained since October 1, 1914, 8; Unordained, 4; Licensed since October 1, 1914, 7; Course of study, No; Giving entire time to the ministry, 5; Entire amount paid for ministerial service since October 1, 1914, Do not know; Engaged in pursuits other than the ministry, —; Superannuated, 5; Ministerial Relief, No; Churches, 31; Organized since October 1, 1914, 4; Church buildings, 16; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$8,900.00; Members enrolled in all the churches, 1,277; Received since October 1, 1914, About 296; Parsonages, None; Churches having Sunday-schools, 13; Churches having Christian Endeavor Societies, None; Churches having Brotherhoods, None.

**Kentucky District Number One**—Ordained ministers, 9; Churches, 13; Organized since October 1, 1914, 2; Members enrolled in all the churches, 271; Parsonages, None.

**Kentucky, District Number Two**—Ordained ministers, 27; Course of study, Yes; Giving entire time to the ministry, None of them; Amount paid for ministerial service since October 1, 1914, Probably \$900.00; Engaged in pursuits other than the ministry, All; Ministerial Relief, No; Churches, 29; Organized since October 1, 1914, 3; Church buildings, 5; Dedicated since October 1, 1914, 2; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$2,200.00; Members enrolled in all the churches, 900; Churches having Sunday-schools, 8 or 9; Churches having Christian Endeavor Societies, None; Churches having Brotherhoods, None.

**Maine**—Ordained ministers, 21; Ordained since October 1, 1914, 1; Unordained, None; Licensed since October 1, 1914, None; Course of study, No; Giving entire time to the ministry, 6; Entire amount paid for ministerial service since October 1, 1914, —; Engaged in pursuits other than the ministry, 12; Superannuated, 3; Ministerial Relief, No; Churches, 17; Organized since October 1, 1914, None; Church buildings, 14; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all the church buildings, \$10,000.00 (partial report); Members enrolled in all the churches, 825; Received since October 1, 1914, 112 (partial report); Parsonages, 5; Albion, \$2,500.00; Corinna, \$3,500.00; Eastport, —; Newport, —; Lubec, \$4,000.00; Churches having Sunday-schools, All;



Churches having Christian Endeavor Societies, 5; Churches having Brotherhoods, None.

**Merrimack**—Ordained ministers, 7; Ordained since October 1, 1914, None; Unordained, None; Licensed since October 1, 1914, None; Course of study, No; Giving entire time to the ministry, 5; Entire amount paid for ministerial service since October 1, 1914, \$14,052, to October 1, 1917; Engaged in pursuits other than the ministry, 2; Superannuated, None; Ministerial Relief, None; Churches, 10; Organized since October 1, 1914, None; Church buildings, 9; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$72,000.00 estimated; Members enrolled in all the churches, 806; Received since October 1, 1914, 168 to October 1, 1917; Parsonages, 6; Franklin, \$2,500.00; Grafton, \$1,400.00; Laconia, \$3,000.00; Walpole, \$500.00; Woodstock, \$2,700.00; Shrewsbury, \$300.00; Churches having Sunday-schools, 10; Churches having Christian Endeavor Societies, 7; Churches having Brotherhoods, 1.

**Miami Ohio**—Ordained ministers, 49; Ordained since October 1, 1914, 3; Unordained, 7; Licensed since October 1, 1914, 3; Course of study, Yes; Giving entire time to the ministry, 25; Entire amount paid for ministerial service since October 1, 1914, \$77,863.51; Engaged in pursuits other than the ministry, 15; Superannuated, 6; Ministerial Relief, Yes; Churches, 54; Organized since October 1, 1914, 1; Church buildings, 54; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, 3; Entire value of all church buildings, \$350,200.00; Members enrolled in all the churches, 9,575; Received since October 1, 1914, 2,042; Parsonages, 15; Chambersburg, \$1,600.00; Covington, \$5,000.00; First, Dayton, \$3,000.00; Eaton, \$3,000.00; Enon, \$1,000.00; Greenville, \$3,000.00; New Carlisle, \$1,500.00; Piqua, \$4,400.00; Pleasant Hill, \$2,000.00; Spring Creek, \$1,500.00; Troy, \$3,500.00; Trotwood, \$1,800.00; Versailles, \$2,000.00; West Liberty, \$2,000.00; West Milton, \$3,500.00; Churches having Sunday-schools, 54; Churches having Christian Endeavor Societies, 16; Churches having Brotherhoods, Do not know.

**Michigan**—Ordained ministers, 12; Ordained since October 1, 1914, 1; Unordained, 4; Licensed since October 1, 1914, 2; Course of study, No; Giving entire time to the ministry, 3; Entire amount paid for ministerial service since October 1, 1914, \$4,250.00; Engaged in pursuits other than the ministry, 12; Superannuated, 5; Ministerial Relief, No; Churches, 12; Organized since October 1, 1914, None; Church buildings, 9; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$36,500.00; Members enrolled in all the churches, 804; Received since October 1, 1914, 375; Par-

sonages, 3; Britton, \$2,000.00; Maple Rapids, \$2,500.00; Romeo, \$2,000.00; Churches having Sunday-schools, 9; Churches having Christian Endeavor Societies, 3; Churches having Brotherhoods, 1.

**Mt. Vernon**—Ordained ministers, 11; Ordained since October 1, 1914, 4; Unordained, 2; Licensed since October 1, 1914, 2; Course of study, Only suggestive, not required for ordination; Giving entire time to the ministry, 3; Entire amount paid for ministerial service since October 1, 1914, \$14,586.70; Engaged in pursuits other than the ministry, 10; Superannuated, None; Ministerial Relief, No; Churches, 18; Organized since October 1, 1914, None; Church buildings, 19; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$45,750.00; Members enrolled in all the churches, 1,550; Received since October 1, 1914, 464; Parsonages, 1; Centerburg, \$1,600.00; Churches having Sunday-schools, 16; Churches having Christian Endeavor Societies, 2; Churches having Brotherhoods, None.

**Nebraska**—Ordained ministers, 1; Ordained since October 1, 1914, None; Unordained, None; Licensed since October 1, 1914, None; Course of study, No; Giving entire time to the ministry, None; Entire amount paid for ministerial service since October 1, 1914, \$3,300.00; Engaged in pursuits other than the ministry, 1; Superannuated, None; Ministerial Relief, No; Churches, One; Organized since October 1, 1914, None; Church buildings, 1; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, 1; Entire value of all church buildings, \$4,500.00; Members enrolled in all the churches, 200; Received since October 1, 1914, 78; Parsonages, 1; Wayland, \$500.00; Churches having Sunday Schools, 1; Churches having Christian Endeavor Societies, 1; Churches having Brotherhoods, None.

**New Jersey**—Ordained ministers, 18; Ordained since October 1, 1914, 6; Unordained, 3; Licensed since October 1, 1914, 3; Course of study, Yes; Giving entire time to the ministry, 18; Entire amount paid for ministerial service since October 1, 1914, —; Engaged in pursuits other than the ministry, —; Superannuated, None; Ministerial Relief, No; Churches, 22; Organized since October 1, 1914, 2; Church buildings, 21; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$2,033.00; Members enrolled in all the churches, 404; Received since October 1, 1914, 931; Parsonages, 13; Baleville, N. J.; Hilton, N. J.; Carversville, Pa.; Pinesville, N. J.; Gulf Mills, Pa.; Irvington, N. J.; Johnsonville, N. J.; Locktown, N. J.; Madisonville, Pa.; Milford, N. J.; Vienna, N. J.; (No information as to value); Churches



having Sunday Schools, 22; Churches having Christian Endeavor Societies, 5; Churches having Brotherhoods, None.

**New York Central**—Ordained ministers, 8; Ordained since October 1, 1914, None; Unordained, None; Licensed since October 1, 1914, None; Course of study, No; Giving their entire time to the ministry, 4; Entire amount paid for ministerial service since October 1, 1914, \$16,200.00; Engaged in pursuits other than the ministry, 2; Superannuated, 3; Ministerial Relief, No; Churches, 11; Organized since October 1, 1914, None; Church buildings, 11; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$25,200.00; Members enrolled in all the churches, 596; Received since October 1, 1914, 195; Parsonages, 8; Emerson, \$1,000.00; Lakemont, \$3,000.00; Lakeville, \$2,000.00; Memphis, \$1,200.00; Newfield, \$600.00; North Rush, \$3,000.00; Plainville, \$2,000.00; Newark, \$1,000.00; Churches having Sunday Schools, 11; Churches having Christian Endeavor Societies, 5; Churches having Brotherhoods, None.

**New York Eastern**—Ordained ministers, 33; Ordained since October 1, 1914, 3; Unordained, None; Licensed since October 1, 1914, None; Course of study, Yes; Giving entire time to the ministry, 23 (including six who preach full time but do other work during week); Entire amount paid for ministerial service since October 1, 1914, \$64,000.00 (estimated); Engaged in pursuits other than the ministry, 5; Superannuated, 5; Ministerial Relief, Yes; Churches, 44; Organized since October 1, 1914, None; Church buildings, 44; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, 1; Entire value of all church buildings, \$161,500.00; Members enrolled in all the churches, 2,979; Received since October 1, 1914, 496; Parsonages, 25; Albany, \$5,000.00; Bakersville, \$1,000.00; Charleston Four Corners, \$1,000.00; Clove, \$1,500.00; Cranberry Creek, \$1,800.00; Danbury, \$2,000.00; East Cobleskill, \$800.00; Freehold, \$3,000.00; Huntersland, \$1,000.00; Medusa, \$800.00; Medway, \$1,800.00; Milan, \$1,200.00; Otego, \$3,000.00; Portlandville, \$1,500.00; Quaker Street, \$1,100.00; Ravena, \$3,000.00; Rural Grove, \$1,500.00; St. Johnsville, \$2,000.00; Shultzville, \$1,500.00; South Berlin, \$1,000.00; South Valley, \$1,000.00; South Westerlo, \$1,000.00; Stanfordsville, \$2,000.00; Union Mills, \$200.00 (Injured by storm); South Berne, \$1,000.00; Hartwick has parsonage fund, \$2,600.00; Churches having Sunday Schools, 35; Churches having Christian Endeavor Societies, 7; Churches having Brotherhoods, 3.

**New York Northern**—Ordained ministers, 2; Ordained since October 1,

1914, None; Unordained, None; Licensed since October 1, 1914, None; Course of study, No; Giving entire time to the ministry, 2; Entire amount paid for ministerial service since October 1, 1914, \$3,000.00; Engaged in pursuits other than the ministry, None; Superannuated, None; Ministerial Relief, No; Churches, 3, and 1 union S. S.; Organized since October 1, 1914, 1 reorganized; Church buildings, 3, and interest in one union; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$8,000.00, estimated; Members enrolled in all the churches, 130 estimated; Received since October 1, 1914, 40; Parsonages, 2; Brushton and East Dickenson, at Brushton, \$3,000.00; East Hounsfield, \$3,000.00; Churches having Sunday-schools, 4; Churches having Christian Endeavor Societies, 1; Churches having Brotherhoods, None.

**New York Western**—Ordained ministers, 10; Ordained since October 1, 1914, 2; Unordained, 1; Licensed since October 1, 1914, 2; Course of study, Three years in Bible School, or Seminary; Giving entire time to the ministry, 7; Entire amount paid for ministerial service since October 1, 1914, \$14,292.39; Engaged in pursuits other than the ministry, 2; Superannuated, 1; Ministerial Relief, Yes; Churches, 9; Organized since October 1, 1914, None; Church buildings, 9; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$36,500.00; Members enrolled in all churches, 522; Received since October 1, 1914, 149; Parsonages, 9; Parma and Greece, \$2,500.00; Orangeport, \$2,500.00; Machias, \$1,400.00; Morganville, \$1,000.00; North Pembroke, \$2,000.00; Manning, Albion, church and parsonage combined, \$4,000.00; Castile, \$1,000.00; West Shelby, \$2,000.00; Churches having Sunday-schools, 8; Churches having Christian Endeavor Societies, 4; Churches having Brotherhoods, None.

**North Carolina and Virginia**—Ordained ministers, 20; Ordained since October 1, 1914, 6; Unordained, 5; Licensed since October 1, 1914, 13; Course of study, Yes; Giving entire time to the ministry, 13; Entire amount paid for ministerial service since October 1, 1914, \$27,242.63; Engaged in pursuits other than the ministry, 12, part time; Superannuated, 1; Ministerial Relief, Yes; Churches, 35; Organized since October 1, 1914, 4; Church buildings, 34; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, 2; Entire value of all church buildings, \$90,593.25; Members enrolled in all the churches, 4,693; Received since October 1, 1914, 801—net gain; Parsonages, None; Churches having Sunday-schools, 32; Churches having Christian Endeavor Societies, 6; Churches having Brotherhoods, None.

**North Fork Illinois**—Ordained ministers, 4; Ordained since October 1, 1914, None; Unordained, 1; Licensed since October 1, 1914, None; Course of study, Yes; Giving entire time to the ministry, 1; Entire amount paid for ministerial service since October 1, 1914, \$2,700.00; Engaged in pursuits other than the ministry, 3; Superannuated, 1; Ministerial Relief, No; Churches, 2; Organized since October 1, 1914, None; Church buildings, 2; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$2,500.00; Members enrolled in all the churches, 150; Received since October 1, 1914, 61; Parsonages, None; Churches having Sunday-schools, 2; Churches having Christian Endeavor Societies, None; Churches having Brotherhoods, None.

**Northern Illinois**—Ordained ministers, 6; Ordained since October 1, 1914, None; Unordained ministers, 1; Licensed since October 1, 1914, None; Course of study, Secretary does not know of any; Giving entire time to the ministry, 3; Entire amount paid for ministerial service since October 1, 1914, \$6,000.83; Engaged in pursuits other than the ministry, None; Superannuated, 1; Ministerial Relief, Secretary does not know; Churches, 4; Organized since October 1, 1914, None; Church buildings, 4; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$14,800.00; Members enrolled in all the churches, 200; Received since October 1, 1914, 212 members reported in 1914; Parsonages, 3; North Grove and Leaf River (one parsonage for both churches), \$1,800.00; Capron, \$1,500.00; Washington Grove, \$2,000.00; Churches having Sunday-schools, 4; Churches having Christian Endeavor Societies, 1; Churches having Brotherhoods, None.

**Northern Kansas**—Ordained ministers, 9; Ordained since October 1, 1914, None; Unordained, 2; Licensed since October 1, 1914, 1; Course of study, No; Giving entire time to the ministry, 2; Entire amount paid for ministerial service since October 1, 1914, \$7,350.00; Engaged in pursuits other than the ministry, 9; Superannuated, None; Ministerial Relief, Yes; Churches, 4; Organized since October 1, 1914, None; Church buildings, 3; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$6,000.00; Members enrolled in all the churches, 343; Received since October 1, 1914, 146; Parsonages, 1; Olive Hill, \$1,200.00; Churches having Sunday-schools, 4; Churches having Christian Endeavor Societies, 4; Churches having Brotherhoods, None.

**North Missouri**—Ordained ministers, 9; Ordained since October 1, 1914, None; Unordained ministers, 1; Licensed since October 1, 1914, 1; Course of

study, Yes; Giving entire time to the ministry, 4; Entire amount paid for ministerial service since October 1, 1914, \$6,403.47; Engaged in pursuits other than the ministry, 6; Superannuated, 3; Ministerial Relief, No; Churches, 9; Organized since October 1, 1914, None; Church buildings, 6; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$5,200.00; Members enrolled in all the churches, 484; Received since October 1, 1914, 165; Parsonages, None; Churches having Sunday-schools, 6; Churches having Christian Endeavor Societies, None; Churches having Brotherhoods, None.

**Northwestern Indiana**—Ordained ministers, 11; Ordained since October 1, 1914, None; Unordained, None; Licensed since October 1, 1914, 1, (but has been dropped); Course of study, Yes, as outlined by A. C. C.; Giving entire time to the ministry, 5; Entire amount paid for ministerial service since October 1, 1914, \$29,400.00; Engaged in pursuits other than the ministry, 6; Superannuated, None; Ministerial Relief, No; Churches, 22; Organized since October 1, 1914, None; Church buildings, 25; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, 1; Entire value of all church buildings, \$75,000.00; Members enrolled in all the churches, 1,850; Received since October 1, 1914, 1; Parsonages, 2; Burrows, \$2,000.00; Argos, \$3,000.00; Churches having Sunday-schools, All; Churches having Christian Endeavor Societies, 7; Churches having Brotherhoods, None.

**Northwestern Kansas**—Ordained ministers, 6; Ordained since October 1, 1914, 2; Unordained, 1; Licensed since October 1, 1914, 2; Course of study, No; Giving entire time to the ministry, 4; Entire amount paid for ministerial service since October 1, 1914, Do not know; Engaged in pursuits other than the ministry, None; Superannuated, 1; Ministerial Relief, No; Churches, 5; Organized since October 1, 1914, None; Church buildings, 4; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$8,000.00; Members enrolled in all churches, About 165; Received since October 1, 1914, About 30; Parsonages, None; Churches having Sunday-schools, 5; Churches having Christian Endeavor Societies, 4; Churches having Brotherhoods, None.

**Northwestern Ohio**—Ordained ministers, 22; Ordained since October 1, 1914, 1; Unordained, 7; Licensed since October 1, 1914, 4; Course of study, Yes; Giving entire time to the ministry, 12; Entire amount paid for ministerial service since October 1, 1914, near \$40,000.00; Engaged in pursuits other than the ministry, Do not know; Superannuated, 2; Ministerial Relief, Yes; Churches, 33; Organized since October 1, 1914, None; Church buildings, 32; Dedicated since Octo-

ber 1, 1914, None; Rededicated since October 1, 1914, 2; Entire value of all church buildings, \$92,000.00; Members enrolled in all the churches, 3,500; Received since October 1, 1914, About 100 or more each year; Parsonages, 7; Berkey, \$2,600.00; Buckland, \$2,000.00; Columbus Grove, \$2,700.00; Lafayette, \$2,000.00; Ottawa River, \$2,600.00; Spencerville, \$1,500.00; West Cairo, \$2,000.00; Churches having Sunday-schools, 31; Churches having Christian Endeavor Societies, 7; Churches having Brotherhoods, 3.

**Ohio Central**—Ordained ministers, 18; Ordained since October 1, 1914, 1; Unordained, 1; Licensed since October 1, 1914, 2; Course of study, Yes; Giving entire time to the ministry, 8; Entire amount paid for ministerial service since October 1, 1914, \$23,670.16; Engaged in pursuits other than the ministry, 4; Superannuated, 6; Ministerial Relief, No; Churches, 25; Organized since October 1, 1914, None; Church buildings, 25; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$59,800.00; Members enrolled in all the churches, 1,874; Received since October 1, 1914, 400; Parsonages, 4; Centerville, \$1,500.00; Mt. Sterling, \$3,000.00; Trenton, \$1,000.00; Williamsport, \$1,000.00; Churches having Sunday-schools, 14; Churches having Christian Endeavor Societies, 2; Churches having Brotherhoods, None.

**Ohio Eastern**—Ordained ministers, 12; Ordained since October 1, 1914, 4; Unordained, 4; Licensed since October 1, 1914, 3; Course of study, Yes; Giving their entire time to the ministry, 3; Entire amount paid for ministerial service since October 1, 1914, \$6,237.23; Engaged in pursuits other than the ministry, 7; Superannuated, 2; Ministerial Relief, None; Churches, 31; Organized since October 1, 1914, None; Church buildings, 31; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, 1; Entire value of all church buildings, \$23,200.00; Members enrolled in all the churches, 1,652; Received since October 1, 1914, 1; Parsonages, None; Churches having Sunday-schools, 31; Churches having Christian Endeavor Societies, None; Churches having Brotherhoods, None.

**Ohio Valley**—Ordained ministers, 11; Ordained since October 1, 1914, 2; Unordained, 3; Licensed since October 1, 1914, 5; Course of study, Yes; Giving entire time to the ministry, 3; Entire amount paid for ministerial service since October 1, 1914, \$2,000.00; Engaged in pursuits other than the ministry, 11; Superannuated, None; Ministerial Relief, Yes; Churches, 10; Organized since October 1, 1914, 4; Church buildings, 4; Dedicated since October 1, 1914, 2; Rededicated since October 1, 1914, 1; Entire value of all church buildings, \$4,000.00; Members enrolled in all the churches, 260; Received since October 1, 1914, 60; Par-

sonages, None; Churches having Sunday-schools, 6; Churches having Christian Endeavor Societies, None; Churches having Brotherhoods, None.

**Ontario**—Ordained ministers, 9; Ordained since October 1, 1914, None; Unordained, 5; Licensed since October 1, 1914, 3; Course of study, Required to have two years in college, or equivalent; Giving entire time to the ministry, 6; Entire amount paid for ministerial service since October 1, 1914, \$25,000.00; Engaged in pursuits other than the ministry, 2; Superannuated, None; Ministerial Relief, None; Churches, 19; Organized since October 1, 1914, None; Church buildings, 20; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, 2; Entire value of all church buildings, \$41,000.00; Members enrolled in all the churches, 1,165; Received since October 1, 1914, 255; Parsonages, 7; Newmarket, \$4,000.00; Oshawa, \$3,000.00; Keswick, \$2,000.00; Little Britain, \$2,000.00; Eddystone, \$500.00; Castleton, \$300.00; Churches having Sunday-schools, 15; Churches having Christian Endeavor Societies, 8; Churches having Brotherhoods, None.

**Osage (Eastern Division)**—Ordained ministers, 5; Ordained since October 1, 1914, None; Unordained, None; Licensed since October 1, 1914, None; Course of study, No; Giving entire time to the ministry, 1; Entire amount paid for ministerial service since October 1, 1914, \$1,000.48; Engaged in pursuits other than the ministry, 4; Superannuated, None; Ministerial Relief, No; Churches, 11; Organized since October 1, 1914, None; Church buildings, 8; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$9,000.00; Members enrolled in all the churches, 987; Received since October 1, 1914, 105; Parsonages, None; Churches having Sunday-schools, 2; Churches having Christian Endeavor Societies, None; Churches having Brotherhoods, None.

**People's Colored Christian Conference**—Ordained ministers, 6; Ordained since October 1, 1914, 2; Unordained, 2; Licensed since October 1, 1914, None; Course of study, Yes; Giving their entire time to the ministry, None; Entire amount paid for ministerial service since October 1, 1914, Nothing; Engaged in pursuits other than the ministry, All (6); Superannuated, None; Ministerial Relief, None; Churches, 2; Organized since October 1, 1914, 1; Church buildings, None; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, (No buildings as yet); Members enrolled in all the churches, 92; Received since October 1, 1914, 21; Parsonages, None; Churches having Sunday-schools, 2; Churches having Christian Endeavor Societies, 2; Churches having Brotherhoods, None.



**Rays Hill and Southern Pennsylvania**—Ordained ministers, 8; Ordained since October 1, 1914, 2; Unordained, None; Licensed since October 1, 1914, None; Course of study, Yes; Giving entire time to the ministry, 3; Entire amount paid for ministerial service since October 1, 1914, \$9,161.64; Engaged in pursuits other than the ministry, 5; Superannuated, None; Ministerial Relief, No; Churches, 24; Organized since October 1, 1914, None; Church buildings, 21; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, 3; Entire value of all church buildings, \$24,000.00; Members enrolled in all the churches, 2,118; Received since October 1, 1914, 578; Parsonages, None; Churches having Sunday-schools, 20; Churches having Christian Endeavor Societies, 6; Churches having Brotherhoods, None.

**Rhode Island and Massachusetts**—Ordained ministers, 19; Ordained since October 1, 1914, 1; Unordained, 4; Licensed since October 1, 1914, 3; Course of study, Yes; Giving their entire time to the ministry, 12; Entire amount paid for ministerial service since October 1, 1914, (to Oct., 1917), \$41,933.60; Engaged in pursuits other than the ministry, 3; Superannuated, 4; Ministerial Relief, R. 1. and Mass. Benevolent Society; Churches, 27; Organized since October 1, 1914, None; Church buildings, 27; Dedicated since October 1, 1914, 1; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$257,100.00; Members enrolled in all the churches, 2,337; Received since October 1, 1914, 237; Parsonages, 9; South Portsmouth, R. 1., \$2,500.00; Swansea, Mass., \$3,000.00; Pottersville, Mass., \$3,000.00; North Fall River, Mass., \$3,000.00; Assonet, Mass., \$2,000.00; Westerly, R. 1., \$5,000.00; Bogle Street, Fall River, Mass., \$3,000.00; West Dighton, Mass., \$2,000.00; First Fall River, Mass., \$4,000.00; Churches having Sunday-schools, 27; Churches having Christian Endeavor Societies, 12; Churches having Brotherhoods, 4.

**Richtland Union**—Ordained ministers, 7; Ordained since October 1, 1914, None; Unordained, None; Licensed since October 1, 1914, None; Course of study, No; Giving entire time to the ministry, None; Entire amount paid for ministerial service since October 1, 1914, \$2,507.15; Engaged in pursuits other than the ministry, 7; Superannuated, None; Ministerial Relief, No; Churches, 8; Organized since October 1, 1914, None; Church buildings, 8; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$3,300.00; Members enrolled in all the churches, 277; Received since October 1, 1914, None; Parsonages, 1; Mound Park, \$1,000.00; Churches having Sunday-schools, 8; Churches having Christian Endeavor Societies, No report; Churches having Brotherhoods, None.

**Rockingham**—Ordained ministers, 15; Ordained since October 1, 1914, 5; Unordained, 1; Licensed since October 1, 1914, 1; Course of study, Only provisional, not full course; Giving entire time to the ministry, 12; Entire amount paid for ministerial service since October 1, 1914, \$22,019.41 (approx. for 3 years only); Engaged in pursuits other than the ministry, 1; Superannuated, 1; Ministerial Relief, Yes (in small way); Churches, 16; Organized since October 1, 1914, 1 reorganized; Church buildings, 16 (1 of which is practically with Disciples of Christ); Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$82,200.00 (for 14 churches); Members enrolled in all the churches, 1,123 (fall of 1917); Received since October 1, 1914, 260 (to fall of 1917); Parsonages, 10; Amesbury, \$2,000.00; Haverhill, \$4,500.00; Center Tuftonboro, \$800.00; Kittery Point, \$1,200.00; Kittery, Second, \$1,500.00; Newton, \$1,500.00; Portsmouth, \$3,500.00; Rye, \$2,000.00; Stratham, \$1,000.00; Wolfeboro, \$2,000.00; Churches having Sunday-schools, 15; Churches having Christian Endeavor Societies, 6 or 7; Churches having Brotherhoods, Cannot say.

**Scioto Valley**—Ordained ministers, 14; Ordained since October 1, 1914, 4; Unordained, None; Licensed since October 1, 1914, 5; Course of study, No; Churches, 8; Organized since October 1, 1914, 1; Church buildings, 8; Dedicated since October 1, 1914, 1; Members enrolled in all the churches, 200; Churches having Sunday-schools, 8.

**Southern Illinois**—Ordained ministers, 16; Ordained since October 1, 1914, 6; Unordained, 1; Licensed since October 1, 1914, 1; Course of study, Yes; Giving entire time to the ministry, 1; Entire amount paid for ministerial service, since October 1, 1914, Do not know; Engaged in pursuits other than the ministry, 15; Superannuated, None; Ministerial Relief, Yes; Churches, 14; Organized since October 1, 1914, None; Church buildings, 14; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$18,000.00; Members enrolled in all the churches, near 800; Received since October 1, 1914, Do not know; Parsonages, None; Churches having Sunday-schools, All; Churches having Christian Endeavor Societies, None; Churches having Brotherhoods, None.

**Southern Indiana**—Ordained ministers, 2; Ordained since October 1, 1914, None; Unordained, None; Licensed since October 1, 1914, 1; Course of study, No; Giving entire time to the ministry, 1; Entire amount paid for ministerial service since October 1, 1914, —; Engaged in pursuits other than the ministry, 1 singing evangelist; Superannuated, None; Ministerial



Relief, Conference Committee; Churches, 5; Organized since October 1, 1914, None; Church buildings, 5; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$20,000.00; Members enrolled in all the churches, 501; Received since October 1, 1914, 20; Parsonages, 2; Haubstadt, \$950.00; Cynthiana, \$1,000.00; Churches having Sunday-schools, 5; Churches having Christian Endeavor Societies, 2; Churches having Brotherhoods, None.

**Southern Kansas**—Ordained ministers, 8; Ordained since October 1, 1914, 1; Unordained, 2; Licensed since October 1, 1914, 3; Course of study, No; Giving entire time to the ministry, 2; Entire amount paid for ministerial service, since October 1, 1914, \$4,085.77; Engaged in pursuits other than the ministry, 3; Superannuated, 3; Ministerial Relief, No; Churches, 5; Organized since October 1, 1914, None; Church buildings, 5; Dedicated since October 1, 1914, 1; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$6,600.00; Members enrolled in all the churches, 240; Received since October 1, 1914, 135; Parsonages, None; Churches having Sunday-schools, 4; Churches having Christian Endeavor Societies, 2; Churches having Brotherhoods, None.

**Southern Ohio**—Ordained ministers, 17; Ordained since October 1, 1914, 1; Unordained, 2; Licensed since October 1, 1914, 2; Course of study, Yes; Giving entire time to the ministry, 9; Entire amount paid for ministerial service since October 1, 1914, \$12,500.00 to October 1, 1917; Engaged in pursuits other than the ministry, 8; Superannuated, 2; Ministerial Relief, Yes; Churches, 35; Organized since October 1, 1914, 1; Church buildings, 35; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$49,400.00; Members enrolled in all the churches, 3,269; Received since October 1, 1914, 350 to October, 1917; Parsonages, None; Churches having Sunday-schools, 32; Churches having Christian Endeavor Societies, 5; Churches having Brotherhoods, None.

**Southern Wabash Illinois**—Ordained ministers, 22; Ordained since October 1, 1914, 4; Unordained, 3; Licensed since October 1, 1914, 2; Course of study, Yes; Giving their entire time to the ministry, 11; Entire amount paid for ministerial service since October 1, 1914, \$23,564.89; Engaged in pursuits other than the ministry, 14; Superannuated, None; Ministerial Relief, Some; Churches, 38; Organized since October 1, 1914, None; Church buildings, 37; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, 1; Entire value of all church buildings, \$50,106.00; Members enrolled in all the churches, 3,137; Received since October 1, 1914, 654; Parsonages, None; Churches having Sunday-schools, 35; Churches having

Christian Endeavor Societies, 11; Churches having Brotherhoods, None.

**Southwestern Iowa**—Ordained ministers, 16; Ordained since October 1, 1914, None; Unordained, 1; Licensed since October 1, 1914, 1; Course of study, Yes; Giving entire time to the ministry, 8; Entire amount paid for ministerial service since October 1, 1914, \$19,136.00; Engaged in pursuits other than the ministry, 4; Superannuated, 4; Ministerial Relief, No; Churches, 13; Organized since October 1, 1914, None; Church buildings, 13; Dedicated since October 1, 1914, 1; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$30,700.00; Members enrolled in all the churches, 1,800.00; Received since October 1, 1914, 788; Parsonages, 3; Linden, Iowa, \$800.00; Madrid, Iowa, \$3,000.00; Griswold, Iowa, \$2,000.00; Churches having Sunday-schools, 11; Churches having Christian Endeavor Societies, 5; Churches having Brotherhoods, 1.

**Southwestern West Virginia**—Ordained ministers, 8; Ordained since October 1, 1914, 3; Unordained, None; Licensed since October 1, 1914, 1; Course of study, No; Giving entire time to the ministry, None; Entire amount paid for ministerial service since October 1, 1914, Do not know; Engaged in pursuits other than the ministry, All (8); Superannuated, Do not know; Ministerial Relief, No; Churches, 9; Organized since October 1, 1914, 4; Church buildings, None; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, None; Members enrolled in all the churches, 150; Received since October 1, 1914, 87; Parsonages, None; Churches having Sunday-schools, 9; Churches having Christian Endeavor Societies, None; Churches having Brotherhoods, None.

**Tioga River**—Ordained ministers, 18; Ordained since October 1, 1914, 6; Unordained, None; Licensed since October 1, 1914, 5; Course of study, Have adopted an Educational standard; Giving entire time to the ministry, 7; Entire amount paid for ministerial service since October 1, 1914, \$11,038.-61; Engaged in pursuits other than the ministry, 8; Superannuated, 3; Ministerial Relief, No; Churches, 17; Organized since October 1, 1914, None; Church buildings, 17; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$20,900.-00; Members enrolled in all the churches, 600; Received since October 1, 1914, 205; Parsonages, 6; Evergreen, Pa., \$800.00; East Lawrence, Pa., \$1,000.00; Greenwood, N. Y., \$800.00; Ingleside, N. Y., \$1,500.00; Harford Mills, N. Y., \$800.00; Lapeer, N. Y., \$800.00; Churches having Sunday-schools, 11; Churches having Christian Endeavor Societies, 6; Churches having Brotherhoods, 1.

**Union Iowa**—Ordained ministers, 9; Ordained since October 1, 1914, None; Unordained, 4; Licensed since October 1, 1914, 3; Course of study, No; Giving their entire time to the ministry, 3; Entire amount paid for ministerial service since October 1, 1914, \$8,500.00; Engaged in pursuits other than the ministry, 3; Superannuated, 1; Ministerial Relief, No; Churches, 8; Organized since October 1, 1914, 1; Church buildings, 8; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$13,700.00; Members enrolled in all the churches, 768; Received since October 1, 1914, 160; Parsonages, 1; Churches having parsonages and the value, Oak Grove, \$1,500.00; Churches having Sunday-schools, 8; Churches having Christian Endeavor Societies, 4; Churches having Brotherhoods, None.

**Virginia Valley Central**—Ordained ministers, 5; Ordained since October 1, 1914, None; Unordained, 1; Licensed since October 1, 1914, 1; Course of study, Yes; Giving entire time to the ministry, 4; Entire amount paid for ministerial service since October 1, 1914, \$6,879.77; Engaged in pursuits other than the ministry, 2; Superannuated, None; Ministerial Relief, Yes; Churches, 26; Organized since October 1, 1914, 1; Church buildings, 22; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$34,650.00; Members enrolled in all the churches, 2,334; Received since October 1, 1914, 322; Parsonages, None; Churches having Sunday-schools, 18; Churches having Christian Endeavor Societies, 5; Churches having Brotherhoods, None.

**Western Illinois**—Ordained ministers, 4; Ordained since October 1, 1914, 1; Unordained, None; Licensed since October 1, 1914, 1; Course of study, No; Giving entire time to the ministry, 3; Entire amount paid for ministerial service since October 1, 1914, Unknown; Engaged in pursuits other than the ministry, 1; Superannuated, 1; Ministerial Relief, No; Churches, 9; Organized since October 1, 1914, None; Church buildings, 9; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, Unknown; Members enrolled in all the churches, 639 at last report; Received since October 1, 1914, Not reported; Parsonages, 4; Industry, Olive, Piatt, Marietta; Churches having Sunday-schools, 9; Churches having Christian Endeavor Societies, 3; Churches having Brotherhoods, None.

**Western Indiana**—Ordained ministers, 25; Ordained since October 1, 1914, 4; Unordained, 5; Licensed since October 1, 1914, 2; Course of study, Yes, four years; Giving their entire time to the ministry, 17; Entire amount paid for ministerial service since October 1, 1914, \$49,840.00; Engaged in pursuits other than the ministry, 7; Superannuated, 1; Ministerial Relief, Superannuated fund; Churches, 40; Organized since October 1, 1914, None; Church buildings, 40; Dedicated since October 1, 1914, 1; Rededicated since October 1, 1914, 3; Entire value of all church buildings, \$102,500.00; Members enrolled in all the churches, 4,571; Received since October 1, 1914, 1,686; Parsonages, 2; Darlington, Ind., \$1,600.00; Mellott, Ind., \$1,700.00; Churches having Sunday-schools, 36; Churches having Christian Endeavor Societies, 13; Churches having Brotherhoods, None.

**Western Michigan and Northern Indiana**—Ordained ministers, 6; Ordained since October 1, 1914, None; Unordained, None; Licensed since October 1, 1914, None; Course of study, No; Giving entire time to the ministry, 1; Entire amount paid for ministerial service since October 1, 1914, Cannot say; Engaged in pursuits other than the ministry, 5; Superannuated, 2; Ministerial Relief, Yes; Churches, 5; Organized since October 1, 1914, None; Church buildings, 5; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$6,000.00; Members enrolled in all the churches, 205; Received since October 1, 1914, Cannot say; Parsonages, 1; Olive Chapel, New Carlisle, Ind., \$1,000.00; Churches having Sunday-schools, 5; Churches having Christian Endeavor Societies, None; Churches having Brotherhoods, None.

**Western North Carolina**—Ordained ministers, 12; Ordained since October 1, 1914, 1; Unordained, 3; Licensed since October 1, 1914, 3; Course of study, Yes; Giving entire time to the ministry, 6; Entire amount paid for ministerial service since October 1, 1914, \$11,602.74; Engaged in pursuits other than the ministry, 9; Superannuated, 3; Ministerial Relief, Very little; Churches, 34; Organized since October 1, 1914, 3; Church buildings, 36; Dedicated since October 1, 1914, 1; Rededicated since October 1, 1914, 1; Entire value of all church buildings, \$4,640.00; Members enrolled in all the churches, 3,156; Received since October 1, 1914, 304; Parsonages, 1; Burlington; Churches having Sunday-schools, About all; Churches having Christian Endeavor Societies, Only a few; Churches having Brotherhoods, None.

**Western Osage**—Ordained ministers, 5; Ordained since October 1, 1914, 1; Unordained, 1; Licensed since October 1, 1914, 1; Course of study, No; Giving entire time to the ministry, None; Entire amount paid for ministerial service since October 1, 1914, Do not know; Engaged in pursuits other than the ministry, 5; Superannuated, None; Ministerial Relief, No; Churches, 5; Organized since October 1, 1914, None; Church buildings, 1 (holds an interest in another); Dedicated since October 1, 1914, None; Rededicated since October 1, 1914,

None; Entire value of all church buildings, \$10,000.00; Members enrolled in all the churches, 396; Received since October 1, 1914, 60; Parsonages, None; Churches having Sunday-schools, 3 part of the time and 1 all the time; Churches having Christian Endeavor Societies, 1; Churches having Brotherhoods, None.

**Western Pennsylvania**—Ordained ministers, 6; Ordained since October 1, 1914, 1; Licensed since October 1, 1914, 1; Giving entire time to the ministry, None; Engaged in pursuits other than the ministry, All; Superannuated, 1; Ministerial Relief, No; Churches, 6; Church buildings, 3; Entire value of all church buildings, \$4,000.00; Members enrolled in all the churches, 94; Churches having Sunday-schools, All.

**Wyoming**—Ordained ministers, 6; Ordained since October 1, 1914, 1; Unordained, None; Licensed since October 1, 1914, 1; Course of study, No; Giving entire time to the ministry, 1 is preaching every Sunday; Entire amount paid for ministerial service since October 1, 1914, Probably \$3,500.00; Engaged in pursuits other than the ministry, All; Superannuated, None; Ministerial Relief, No; Churches, 5; Organized since October 1, 1914, 3; Church buildings, None; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, None; Members enrolled in all the churches, 140; Received since October 1, 1914, 50; Parsonages, None; Churches having Sunday-schools, 5; Churches having Christian Endeavor Societies, 1; Churches having Brotherhoods, None.

**York and Cumberland**—Ordained ministers, 9; Ordained since October 1, 1914, 1; Unordained, None; Licensed since

October 1, 1914, None; Course of study, No; Giving entire time to the ministry, Do not know; Entire amount paid for ministerial service since October 1, 1914, \$13,175.00; Engaged in pursuits other than the ministry, Do not know; Superannuated, 3 have retired from actual work; Ministerial Relief, No; Churches, 9; Organized since October 1, 1914, None; Church buildings, 9; Dedicated since October 1, 1914, None; Rededicated since October 1, 1914, None; Entire value of all church buildings, \$22,800.00; Members enrolled in all the churches, 625; Received since October 1, 1914, 23; Parsonages, 7; York, \$3,000.00; Freedom, \$1,500.00; South Berwick and Wells, \$2,000.00; South Berwick, New Years, \$500.00; Saco, \$2,000.00; Lovel, \$1,500.00; Ogunquit, \$3,000.00; Churches having Sunday-schools, 8; Churches having Christian Endeavor Societies, 6; Churches having Brotherhoods, None.

### SUMMARY

In the summary of conference and church reports is revealed a decrease in nearly every item. Whether this is real, or from lack of complete reports, your Secretary is unable to state. Many church, and some conference officers, do not think it worth while to report at all, and some report very indifferently when they do report. It will be seen that we had reports four years ago from 71 conferences, and only 65 this year. The ones not reporting are: Eastern Atlantic (Afro.), Lincoln Colored (Afro.), North Carolina (Afro.), Western Pennsylvania, Western Washington, West Virginia.

Repeated, urgent, insistent, and coaxing appeals failed to secure a response from them. Had these six conferences reported, our totals would probably have been up to what they were four years ago.

	Reported 1914	Reported 1918
Whole number of conferences .....	71	65
Whole number organized since October 1, 1914 .....		
Whole number of ordained ministers .....	1,066	884
Whole number ordained since October 1, 1914 .....	142	112
Whole number unordained .....	226	139
Whole number licensed since October 1, 1914 .....	209	141
Whole number giving their entire time to the ministry .....	423	387
Whole number engaged in other pursuits than the ministry .....	569	357
Whole number of superannuated ministers .....	115	102
Whole number of conferences having Course of Study .....	43	33
Whole number of conferences having Ministerial Relief .....	30	21
Whole number of churches .....	1,360	1,199
Whole number organized since October 1, 1914 ....	86	40
Total membership of all the churches .....	113,887	101,614
Total number received since October 1, 1914 .....	17,992	21,180
Whole number of church buildings .....	1,162	1,096
Whole number dedicated since October 1, 1914 .....	47	18
Whole number rededicated since October 1, 1914 ....	43	27
Total valuation of church buildings .....	\$3,318,498.00	\$2,952,911.25
Total number of parsonages .....	199	190
Total valuation parsonages .....	\$ 383,200.00	\$ 331,250.00
Whole number of churches having Sunday-schools ..	1,289	1,013
Whole number of Christian Endeavor Societies .....	301	311
Whole number of Brotherhoods .....		21

Included in the above report are four colored conferences, for the statistical record of which the reader is referred to their names in report of conferences.



## REPORT OF AUDITORS

DAYTON, OHIO, October 2, 1918.

*To The American Christian Convention:*

We, the undersigned, appointed at your last Quadrennial session to audit the books of your Secretary, Rev. J. F. Burnett, D. D., report to you as follows:

We have carefully audited these books annually, checked all vouchers against his books, proved all footings, both for receipts and expenditures, and compared all bank deposits with cash received as shown by books. A few clerical errors found have been corrected. His books have been neatly and carefully kept and show the following exhibit:

Total receipts from Oct. 1, 1914, to Oct. 1, 1918.....	\$46,347.35
Balance on hand Oct. 1, 1914 .....	353.78

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\$46,701.13

Total expenditures from Oct. 1, 1914, to Oct. 1, 1918	44,812.14
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Cash on hand Oct. 1, 1918, Cash Book Balance .....	\$ 1,888.99
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This balance is for the following purposes:

American Christian Convention .....	\$1,212.98
War Work Commission .....	580.26
Porto Rico Bell Fund .....	43.31
Federal Council .....	38.65
Ministerial Relief .....	6.68
Educational Campaign .....	6.11
Mite Box Fund .....	1.00
	\$ 1,888.99

## Bank Account Test September 30, 1918.

Balance as shown by Pass Book .....	\$2,543.76
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Check No.	Amount	Check No.	Amount
1432	\$ 25.00	1500	\$ 15.00
1464	8.72	1501	15.00
1465	27.00	1502	15.00
1467	2.50	1503	5.15
1489	10.00	1504	114.89
1490	50.00	1505	145.23
1493	30.20	1507	28.91
1494	12.80	1509	6.65
1495	35.00	1510	11.00
1498	10.00	1511	36.20
1499	25.50	1512	24.62

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Total checks outstanding .....	\$ 654.77
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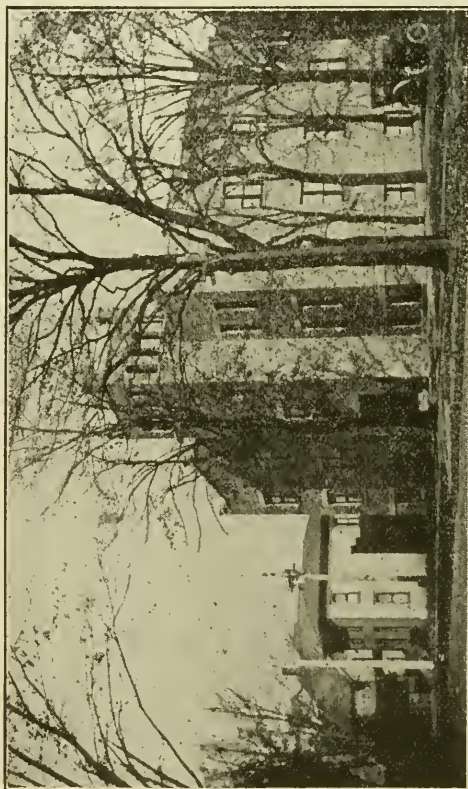
Balance, same as Cash Book .....	\$ 1,888.99
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NETUM RATHBUN,  
ALBERT F. CHASE,

Auditors.



## DEPARTMENTS



THE CONNEAUT CHURCH—WHERE THE CONVENTION WAS HELD



REV. A. E. KEMP, D. D.,  
*Pastor Conneaut Church.*

## Report of Department of Education

BY REV. W. G. SARGENT, Secretary

### THE WAR AND EDUCATION

Any inclusive report of the educational activities of the Convention during the last four years must recognize the influence of the world war, which has been, probably, more noticeable here than in most departments of our work. The present draft age limit includes all college men. Many enlisted when the former minor limitation was twenty-one. Indeed, one of the outstanding features of the war, so far, has been the number of undergraduates and alumni that have volunteered in the service of the country. Education has sometimes been charged as devoid of practical value. The very fact that the government of the country has laid heavy hand upon the college man, in and out of college, to fill up the ranks of officials in war time is forever, if it were needed, a refutation of such an imputation. College men have for the most part been eager to enter the service of the country, and already they are demonstrating their superiority when the world's freedom is at stake on the world's battle plain.

Our colleges have, in the meantime, had to face greatly depleted ranks. No doubt this movement will be intensified while the war lasts, for our schools have probably not, as yet, passed through the most critical period brought about by the conflict. Under the strain they have stood up well, for the most part, only one of them being obliged to close its collegiate department. We are hoping no other of our institutions will have to take such action, even temporarily.

### THE MINISTRY OF THE FUTURE

Probably nowhere will the effect be more marked than on candidates for the ministry. A careful survey of the whole situation indicates that practically 1,000 less men entered professional training for the ministry, in this country, in 1917-18, than in the preceding year. When it is remembered the new draft regulation includes the Junior, as well as the Senior classes, the effect will be seen to be even greater. The result is that a great weakening of the forces enlisted in ministerial service will be felt for at least a quarter of a century, unless most strenuous efforts are put forth to offset it.

The Educational Board has, during the last four years, made effort to meet this most serious condition. Indeed, during the last eight years we have worked to that end. For four years, especially, our churches have been asked to co-operate in the observance of "Educational Week," during the month of February, using the opportunity to set before the youth of the various memberships the call for volunteers in specific lines of Christian service, particularly the ministry. The general lethargy of the clergy on the matter is evident from the fact that the office files of the Secretary of the Convention, through whose hands they have gone, indicate that not more than thirty ministers have responded. We have had on file, however, the names of one hundred and twenty-seven young men, who in the judgment of those co-oper-

ating seemed likely candidates for the ministry. From time to time literature has been prepared and sent them bearing upon the matter. These leaflets have been prepared by the leaders of the Church and have served to bring the matter of a life choice definitely before the individual. What the effect has been, we do not know. Some have responded to the call. We are not assured how many. We submit, however, that if we could get the active assistance of the pastors, this is a definite and methodic manner of getting at the problem. The colleges have also been asked to give aid in the matter, and have cheerfully responded. In 1916 the number in our schools and colleges preparing for the ministry was 110. The last report shows a total of eighty-five in all our institutions. The effect of a year and a half participation in the war will be immediately seen.

In the matter of preparation for the ministry there is undoubtedly an upward tendency. Information secured by the secretary and supplemented by Dean Enders, who has conducted an exhaustive inquiry on this and other matters connected with the stand of the Church on preparation for the ministry, indicate that about ten per cent. of the ministry of the Church have secured college degrees. Probably the largest increase in college-trained ministers has occurred in the Southern Convention, where a college degree is now necessary before ordination is conferred. It is at least suggestive that progress in the South has been more marked than in any other section of our work. We had desired to lay before this Convention the exact status of our conferences on the matter of ministerial standard. That has been impossible. Every year the present Secretary has been in office, conferences have been appealed to to adopt a standard of educational qualification for ordination, or, if a low standard was already in operation, to lift it higher. That persistent campaign, we believe, has had effect. Many of our conferences have adopted standards, and practically all of them, with qualification below college graduation, express themselves as in favor of increasing their present standard. Some have adopted the Convention Standard. Not a few have gone beyond it.

Brethren, here lies the crux. When the churches of the land appealed to the government to increase the number of chaplains in the army and navy, the response was, "We will accede to the request in the interests of the men under arms." General Pershing gave unqualifiedly his approval, recommending to the War Department that the number of chaplains in the army be increased to three for each regiment, with an additional number assigned for detached duty. But, the War Department said, these must be college-trained men, without exception, and they have persistently refused to consider any one who has not, by careful and extended preparation, fitted himself for the task of Christian service with the largest possibility of success. The history of the Christian Church has not been in line with the surest methods of progress and nowhere has it lost out in its possible contribution to the world good as in this—it has not insisted on trained leadership. Approach the question from any angle we please, *the great failure has been just here*. It can never retrieve itself until it sets itself, definitely, passionately, and irrevocably to the task of thoroughly training its leaders in pulpit and pew. Apart from its insistence upon definite consecration, there is nothing comparable, in its future program, to this. From it will spring all possible good, and every activity of the Church waits upon action to this end.



## EDUCATION IN OUR CONFERENCES

The Board has endeavored to have adequate presentation of our educational interests in all conference gatherings, throughout the quadrennium, and to that end has sought to supply our Conference Educational Secretaries with such information as they might desire for their annual reports and general consideration of the problem. In this all of the colleges have rendered great assistance, most of the schools endeavoring to reach their own constituencies. The result has been the organization of the work with a more perfect articulation than has been true in the past. Forty-five conferences and State bodies now have educational representatives, not including the conferences of the Southern Convention, which, we believe, have boards to look after their educational interests. This is a most marked increase in eight years. These Educational Secretaries and Boards afford a link of connection between the Educational Department and the conferences and, through them, with the individual churches.

As will be seen, too many of the conferences have not responded favorably to the reiterated appeal of the Educational Department to appoint a conference official, who might apprise conference each year of the progress and need of our educational interests, and who might succeed in arousing their conferences to the insidious evil which had taken possession of them. For if the progress of the Kingdom of God is so dependent on trained leadership, what can be said of the conference which considers education, particularly for the men whom it ordains, as of so little value, it has no place on its program for its consideration, but that it exemplifies the blind leading the blind. And, apparently, the cases are not a few where both have fallen into the ditch of a growing despond, or, at the best, are struggling for self-perpetuation. There is not a conference in the Convention where the question of education is shelved that is making any progress.

## PROPAGANDA

During the quadrennium the Board has sought to do such publicity work through printed sheet and denominational periodicals as would best further the interests of our work in general. Each year, with the exception of the present, there has been placed in the hands of every minister in the denomination brief but pointed information with respect to our denominational educational work, that they might in turn pass it on to the general church membership. That policy which has been followed for a number of years has, we believe, been fruitful. If it has not produced the results we could have desired, in some measure, at least, it has been due to lack of co-operation on the part of those who had the privilege in hand and neglected it. Doubtless that co-operation has been much larger than we know.

## BOARD MEETINGS

During the quadrennium the Board has met three times, twice at Dayton, Ohio, once at Elon College, N. C., and once in executive session at Dayton. The meeting at Elon College was in the nature of an experiment, to see if the Board could not, at very little additional expense, at the time of its annual meeting, make contribution to some one of our educational institutions, while transacting the work devolving upon it. We feel the move was in the right direction. It brought the Board directly in touch with the college, and left, we trust, a

residium of benefit with the college body there. It was made more possible by the presence of one of the members of the Board in the South at the time. The only difficulty was the necessity of curtailing the length of stay to meet the home demands of the work of the members.

Probably the principles of uniformity and cohesiveness, at such a premium in our denomination, could be better disseminated in this way than in any other, for those to whom such identical addresses would be delivered constitute the greater number of those who are to formulate the policies of the next generation.

#### LEGAL SAFEGUARDING OF OUR COLLEGES

At the previous Convention the Secretary was requested to secure and lay before the Convention full information as to the manner in which our colleges and educational enterprises are legally secured to the denomination. The Secretary has sought to discharge the obligation and begs to present the following:

##### *Defiance College*

The President says:

To answer your direct question it is only necessary to copy herewith Articles 6 and 7 in the two amendments, these articles being identical in each:

ARTICLE 6. That said new corporation, so formed for the promotion of Academic, Collegiate, and University education, under religious influences, shall be connected with the denomination of The Christian Church, and there is conferred upon The American Christian Convention and The Ohio State Christian Association the right of nomination of Trustees as set forth in Section 7 hereof. There shall be no capital stock of said corporation and full control thereof shall be vested in its Board of Trustees.

ARTICLE 7. That the number of Trustees of said new corporation shall be twenty-one, the members of the first board to be chosen as follows: Ten by members of the present board of The Defiance College and ten by members of the present board of The Christian Biblical Institute, these twenty to select the additional member. The board so chosen shall be divided into three classes of seven members each; members of the first class to serve for a term of one year, members of the second class to serve for a term of two years, and members of the third class to serve for a term of three years. Thereafter said Board shall elect its own members for a term of three years each, and be self-perpetuating, under such rules and regulations as it may adopt, provided, however, that one-third of all members elected to said Board subsequent to its original organization shall be elected from persons nominated by The American Christian Convention; one-third from persons nominated by the Board itself, and one-third from persons nominated by The Ohio State Christian Association; elections so to be made from the three classes of nominees in the same order as last hereinabove set forth. Should said Convention or said Association fail or refuse to make the number of nominations necessary to be made, then such vacancies in nominations may at the time of any elections be filled by nominees of said Board of Trustees. Should said Ohio State Christian Association cease to exist, then its prerogative of nomination shall pass to and invest in The American Christian Convention.

##### *Elon College*

The Act of Incorporation provides: "The affairs of the college shall be under the management of the Board of twenty-four trustees, who shall be members of the Christian Church," and shall "hold office as the general Convention of the Christian Church may specify or until their successors are

ected. Said Board shall have power to fill vacancies which occur in the Board by resignation, death, expiration of term of office, or otherwise."

The act further provides, "That said college and said trustees shall at all times be under the control of the general Convention of the Christian Church."

#### *Franklinton Christian College*

In the Act of Incorporation, ratified the fifth day of February, 1891, it is stated:

The General Assembly of North Carolina do enact:

SECTION 1. That Charles A. Beck, Byron R. Long, C. W. Garoutte, J. F. Ullery, and John Blood, their associates and successors, be and they are hereby constituted a body politic and corporate under the name of "The Franklinton Christian College," for the education of colored people of both sexes, with their chief place of business in the town of Franklinton, in the county of Franklin, and State of North Carolina, and as such they shall have full powers to take by gift, devise, or by purchase, and to hold all such real and personal property as they may desire for the prosecution of their work, with full powers to sell and convey the same; they shall be entitled to all the rights, privileges, and immunities and shall have all the power conferred on corporations by the general laws of North Carolina, with full power to sue and be sued, to plead and be impleaded.

SEC. 2. That The American Christian Convention have power to supply all vacancies that may occur in said board of trustees, to determine the length of time said trustees shall hold office, to appoint others in their stead, to increase or diminish the number of the same as the said American Christian Convention may deem best for the interest of said college.

#### *Jireh College*

*Kirton Hall, Ontario, Canada*

Prof. Dales, Dean of the Hall, states:

"Kirton Hall is owned and controlled entirely by the Ontario Conference, whose delegates, in annual session assembled, elect the entire Board of Administration."

Prof. Dales adds: "It is absolutely impossible for any non-member of the Christian Church in Ontario to exercise any influence on its management."

#### *Palmer College, Albany, Mo.*

After stating the officers of the corporation shall consist of a President, a Vice-President, a Secretary, a Treasurer, and fifteen members of the Board of Trustees, the Act of Incorporation provides:

The members of the Board of Trustees of this corporation shall be nominated and elected by the Iowa State Christian Conference, in annual session, or in such other manner, or by such other body or conference, or conferences, as said Iowa State Christian Conference convened in annual session may hereafter provide and direct. The other officers of this corporation hereinbefore provided for shall be elected by the Board of Trustees, and said other officers, shall hold their offices for such perior or periods of time as may be hereafter provided for by the By-Laws of this Corporation, and until their successors shall have been elected.

#### BY-LAWS

"The Board of Trustees shall have the power to pass such by-laws and resolutions as the objects and business of the corporation may from time to time demand, or add to, or take from, any of the officers thereof, or of said Executive Committee, such powers and duties as may by them be deemed advisable, and to create and appoint such other officers or committees as the interests of the said corporation, and of said college may require."

In addition to the above, quoted from the Articles of Corporation, or our Charter, there is a provision in the deed conveying to Palmer College, of



Albany, Missouri, the property in which the said school is operated, stating that such conveyance should only hold good in case the school is operated for a period of ten years from June 1, 1912; or, in other words, if from any cause or from any reason, the school should suspend operation or cease to be maintained as a college, the real estate would fall back to the original makers of the deed: A. B. Price and wife, in trust for the Commercial Club of Albany, Missouri.

*Palmer Institute-Starkey Seminary, Lakemont, N. Y.*

President Summerbell, in response to the communication of the Secretary, states:

"Our charter does not answer the question as you would desire, but simply places the school under the care of certain persons, named as trustees, who are to conduct it under the general control of the University of the State of New York."

He further says:

"The Seminary was founded under the care of the Christians, and its original board was composed of members of the Christian Church. The present board consists of eighteen members, of whom several are members of other churches, but the majority of the Executive Committee are members of the Christian Church."

The By-laws provide for the election of a Board of Trustees of eighteen persons, divided into three classes in such a way that one-third are elected at each annual session. It states, "At least two-thirds of the Board of Trustees must be members in good standing in evangelical churches."... "Any vacancy occurring in the office of any trustee can be filled at any meeting of the Board by electing another person for the unexpired term."

The By-laws are subject to change by a "two-thirds vote of the trustees present at any annual meeting, provided that notice of such amendment is given... in season to have it inserted in the call for said annual meeting."

*Union Christian College, Merom, Indiana*

## ARTICLE 1

SECTION 1. The said College, Campus, Dormitory, buildings, and appurtenances, and all property movable or fixed, shall be owned by the bona fide stockholders of said corporation and all who shall become such upon purchase and payment for stock or shall become the owners thereof by gift, devise, or descent.

SECTION 2. The stock of the said corporation may be taken and held by individuals, churches, conferences, and other associations and shall entitle the persons holding or legally representing the said owners to vote at all meetings of the said stockholders. If said stock is taken, owned, or held by a church, conference, or other association, the certificate therefor may be issued to such church, conference, or association in the name adopted by them to be held in trust for such church, conference, or association.

SECTION 3. All certificates of stock shall be signed by the president of said college and attested by the secretary with his name and official character, and with the seal of said college affixed. Stock shall be transferable on the books of said corporation and not otherwise.

SECTION 4. Each share of stock shall entitle the owner thereof to one vote in all stockholders' meetings, Provided: That no stockholder shall be entitled to more than twenty votes, either directly or indirectly.

SECTION 5. Stock of said corporation may be sold and issued to the amount authorized by the articles of incorporation now in file.

## ARTICLE 2

SECTION 1. The prudential affairs of the said corporation shall be under the management and control of a Board of fifteen Trustees, a majority of whom shall constitute a quorum for the transaction of the business of said



corporation. Five of such trustees shall be elected annually by the stockholders at their regular annual meeting. Said trustees, so elected, shall serve for the term of three (3) years and shall qualify and enter upon their duties as such on the first day of July next following their election.

SECTION 2. Two-thirds of said trustees shall be members in good standing of the Christian Church (Sometimes called New Lights, as distinguished from the Christian Church sometimes called Disciples), and shall be, or become, a stockholder in said corporation before entering upon his duties as such trustee.

SECTION 3. The several conferences of the said Christian Church aforesaid shall be granted the right to nominate candidates for trustees, the number to be determined according to the number of shares of stock held within the jurisdiction of such conference, but no one conference shall be entitled to nominate more than candidates for four trustees.

SECTION 4. Any conference desiring to nominate candidates for such trustees shall at its annual session name three persons for each trustee it may be entitled to, which names shall be certified and transmitted to the secretary of said college on or before the annual meeting of the stockholders. When so done, the stockholders shall elect said trustee or trustees from the names thus submitted. Upon the failure of any conference to submit names as in this section provided, said stockholders may nominate and elect trustees as they may deem best for the said corporation.

SECTION 5. The number of names any conference shall be entitled to submit as above provided shall be determined from the amount of stock owned and held within their respective jurisdiction and apportioned among the said conference accordingly, and said conference duly notified by the secretary of said college of the number of names it may submit.

SECTION 6. The Alumni Association shall be entitled representation on the Board of Trustees by one member thereof. Provided: That said association shall submit the names of at least three persons and have such names with the secretary of the college on, or prior to, the annual meeting of the stockholders.

SECTION 7. The stockholders shall elect trustees from the names of the persons when properly submitted by the said conferences and Alumni Association as above provided.

*Weaubleau College, Weaubleau, Mo.*

President Whitaker says:

"Of course, I do not have a copy of our charter here to which to refer, but the ownership is exactly as it has been from the time of the founding of the college.

"The title vests in the trustees, with a proviso that a majority shall be members of the Christian Church. At this time, as has usually been the case, the trustees are all members of the Christian Church."

#### SECRETARIAL VISITATIONS

During the quadrennium the Secretary has visited three of our colleges, Jireh, Elon, and Franklinton. It is the judgment of the Secretary that the Secretary of the Department, or some member of the Board, should make annual visitation to all of our colleges, that he may inform himself and the Board of the condition of the schools, that they may act the more intelligently on all matters connected therewith. He might at the same time deliver a course of lectures in the interest of uniformity in our work.

#### COUNCIL OF CHURCH BOARD OF EDUCATION

The growth of co-operation in the educational work of the Church, voiced by the Council of Church Boards of Education, is one of the most promising features of Christian Education in the history of the last ten years. That

work is now well organized and is becoming increasingly useful in general educational propaganda and in forming lines of concerted action. It has been one of the regrets of the Secretary that he has not felt justified in attending any of the annual meetings of the Council. We have, however, continued as a corresponding member and have contributed \$100 a year to the work of the Council, at least since the inception of the Five-Year Campaign on behalf of Christian Education.

On two or three occasions we have been represented at the meetings of The Association of American Colleges.

#### INCREASE IN THE WORK OF THE DEPARTMENT

During the last eight years the work of the department has more than quadrupled, and the Secretary has found it impossible, at times, to keep abreast of it, even with the office help afforded. The correspondence has grown each year until it has assumed proportions out of all keeping with such a pastorate as the Secretary holds. Of the consequent remissnesses of the work he is painfully aware. It is the confirmed judgment of the Secretary that the work of the Department has quite passed the mark of successful handling by one who has a work of importance other than the Secretarial work on hand.

#### FINANCIAL REPORT

While the Board has, in conformity to the requirements of the Convention, asked the churches each year for an offering for Education, it has not considered its work as beginning or ending here. It has been the fixed policy of the Board for the past eight years to arouse by educational propaganda, the conscience and the active participation of the church in this the most vital of all its tasks—the Christian education of the nation. The financial report of the Secretary does not by any means represent the givings of the Church annually for education. That must be reckoned in the offerings made on “Special College Days,” increased equipment, especially in buildings, greatly enlarged endowments, and other expressions of the quickened desire of the people. What has come through the hands of the Board is, we fear too often, only a basket offering. Probably one-half of the churches of the Convention do not give in the Annual Educational Offering.

The total receipts of the department from September 1, 1914, to September 1, 1918, have amounted to \$9,151.71. During the same period there have been disbursed to our colleges and allied educational interests, \$7,595.09. The expenses of the department, including annual calls, reminders, educational week, printing, Board meetings, postage, Secretary’s remuneration, travel, etc., have been \$1,325.34.

It need scarcely be pointed out, five times the amount of money disbursed by the Board each year could have been handled with no more trouble and expense than that contributed.

#### A PERSONAL WORD

In surrendering the office of the head of the Educational Department, the Secretary begs the indulgence of the Convention for a personal word. It is fourteen years now since the Secretary became associated with the educational

work of the Convention, being elected at the outset to fill the unexpired term of a member resigned. These years of service have been to the Secretary, personally, years of increasing joy in the privilege afforded of furthering our educational interests. During that time our educational work has greatly developed. Needed consolidations have been brought about and material equipment in almost all our educational centers has increased to meet the hopes of the most optimistic a decade and a half ago. Particularly is this true of Defiance College, Elon College, and Palmer College. A splendid building with growing equipment has been provided at Franklinton, where the president's new home alone represents nearly, if not quite, the financial equivalent of the old school building. The entire plant, through the heroic efforts of the Board of Control, is appreciably near the point of liquidation of its indebtedness. During this period a strong Divinity School has been built up at Defiance and is now a part of the college. In all our colleges the courses have been increased in number, while those existent then have been greatly amplified.

During the last eighteen years the attendance has grown approximately fifty per cent., while candidates preparing for the ministry have been in training in increasing numbers. Some of our schools have acquired recognition at the hands of our State Educational authorities, action that greatly increases their possible power for good. During this period endowments have grown and plans are under way that will add another possible \$500,000 to the combined endowment fund.

In the progress cited, the Educational Board has probably had little part, its contribution being limited to the quickening of the, as yet, unawakened educational conscience of the people. In this we feel confident we have not entirely failed.

Before the Secretary there has been one burning, throbbing desire—to arouse our people to the vital importance of trained leadership in pulpit and pew. Every other item of the program of The American Christian Convention waits, and must wait, upon this. The tragedy of an individual may well become the tragedy of a church—to live in a generation, or, in the care of a church, an age, and fail to hear its distinctive call. The call of our time is for trained leadership. To fail here is to fail in the whole program. Education is the strong right arm of the Church. History informs us the Church cannot rise above its leadership. We must train our leaders or die, for this age is impatient of that which does not succeed. We dare not fail. Our heritage is too great for that. When Christ leads, we *must* go. He must not be put to shame. It means sacrifice. But success is bought that way. The Cross of Calvary is the fulcrum of the world, because it lifts men to the plane where they see the way of life. If the Christian Church will sacrifice its prejudices, its stubborn opposition, or its stultifying indifference to education, as it equips men and women for service, and will heed the voice of our times, which is the voice of Christ, He can lead it out in ways of unwonted power and progress. He waits upon the sanctified intelligence of our people to enlarge our borders. What will be the nature of our response?

Adopted.

(For Report of the Commission on Education see next page)



## Report of Commission on Education

### MEMBERS OF THE COMMISSION

Rev. L. E. Smith, Chr., Huntington, Ind.  
 Rev. H. M. Hainer, Bangor, Maine.  
 Rev. W. G. Sargent, Providence, R. I.  
 Rev. A. G. Caris, Defiance, Ohio.  
 Rev. J. U. Newman, Elon College, N. C.

Rev. D. B. Atkinson, Jireh, Wyoming.  
 Dr. W. H. Boone, Durham, N. C.  
 Rev. C. J. Felton, Oshawa, Ontario.  
 Rev. H. E. Long, Franklinton, N. C.  
 Rev. Wm. M. Dawson, Yellow Springs, O.

**BRETHREN:**—We are in the midst of a most terrible war. They tell us that it is not a war between individuals, countries, or nations, but a war of ideals of Autocracy and of Democracy; that the war will be won by bread, dollars, and the strictest economy. All of which may be true, but the battles must be fought by men, millions of them, and they are fighting to-day. The ranks of our colleges and institutions of learning are being rapidly depleted in the recruiting of our Army and Navy. The most talented and useful among us have taken their brain and brawn and laid them upon Democracy's altar as a living sacrifice for humanity's freedom and exaltation. Many of these perhaps will not be permitted to serve as they had planned and prepared. The educational needs after the war will be infinitely greater than they ever were before. Nothing less than a vast army of men and women, completely trained and fully equipped, with the highest Christian ideals, can possibly save us. An army of prophets and of apostles will be the supreme need of to-morrow. The Church has no more glorious task than to train her young that they may adequately supply this need. The need will be supremely evident after the war, but now is the time to enlist and equip young men and young women who will step into the wasted places of the world, to rebuild, to reconstruct, and to put a new emphasis upon the gospel of an abiding peace.

War is disturbing, disastrous, and destructive, but even so, this is no time for the Christian Church to "back-step," to "stand pat" or to entrench, but to move forward, so as to be in the front ranks to serve when the battle is over. To adequately train and equip the youth of our Communion is the superb challenge to our Church. And the wish of this Commission is to accentuate this challenge and in prayer devoutly ask for the consecration of manhood and of money to realize this end.

### THE PURPOSE OF THE COMMISSION

The Commission does not supplant the regular Educational Board, but merely represents a change in the Convention's policies in the presentation of educational facts and additional suggestions. The Commission only represents and speaks for the Board of Education in the actual Convention work.

### THE BOARD HAS DONE ITS WORK WELL

The idea of the Commission is not a reflection upon the permanently constituted Educational Board. The Commission recognizes with pride the accomplishments of the Board of Education under existing conditions. Meetings have been held regularly, a number of our colleges have been visited by different members of the Board and a number of helpful tracts have been published and distributed. The Commission recommends the two by Dr. W. G. Sargent, "The Training of Our Ministry" and "Ordination Standards," as specially worthy of wide reading. They represent the progressive tendencies of the denomination.



Throughout every phase of its activity the Board has emphasized again and again the importance of our educational institutions and requested our constituency to support them unstintingly.

#### THE CHURCH SCHOOL IN THE PRESENT-DAY EDUCATION SYSTEM

Every day emphasizes the need of trained leaders. Present-day educators never lose an opportunity to present this need. Every educational interest in the country is waging a most vigorous campaign to enlist every young man and every young woman, not qualified or not needed more in "war work" to entrain for more efficient service. The Government is solidly back of the effort. Every institution of learning is offering every possible inducement. Competition is the natural result. Literally a race for students develops. In such a race the Church school is apparently at a disadvantage and manifestly so unless the constituency fostering the institution shall give unqualified support, both in students and in money. This the Church schools need and deserve and more so *now* than ever before.

The Church has ever been the principal source of our higher education, and with a passion for progress and a vision that far surpasses any other contemporary institution, she became the prime mover in this particular field of development. With the exception of our State universities, which are of comparatively recent origin, practically all institutions of higher learning were founded by the Church and in an unselfish interest of human development.

In more recent days the growth of the educational system throughout the States has been remarkable. Those in training pass with perfect ease from the graded school into the high schools and thence into the college or university with all their educational facilities afforded them by the State. In the minds of some it has seemed that the great development of the State system of education has made the denominational college an unnecessary institution. Some say that to maintain it is double taxation upon its supporters. Others voice the opinion that since education should be universal, it should be entirely in the hands of the State, which will be able to furnish material resources as may be needed at the expense of all alike.

But the day of the Church school has not passed. She has a definite contribution to make, a place to fill in the present day educational system. This place is greatly accentuated by the defects in the State system. The present system, as fostered by the State, has more than once been hampered and at times rendered almost useless by political domination. The appropriation of funds has been largely controlled by this influence. Then there are certain things that State institutions cannot teach, however broad their program may be. No State institution can offer a constructive religious program or give to its students careful pastoral oversight. It may offer a descriptive course about religion, under the caption of history, philosophy, or science, but such a method of disinterested analysis of religious literature and of historical data is apt to result disastrously to religion, to be unscientific and misleading. The State school cannot teach religion or furnish careful religious oversight to its students. These two phases are manifestly out of its curriculum, but emphatically necessary in a complete educational system. More than eighty per cent. of the students in higher institutions fostered by the State, are either themselves connected with the Church or come directly from Christian homes. They need religious instruction and pastoral oversight. In the critical crisis

of mental development precipitated by college life they need religious advice, close contact with the Church and spiritual nurture which the State school and class room do not give. The Church school, on the other hand, is free to offer every possible advantage to mental and spiritual development, thus offering a complete educational system. This does not mean to say that the State school has no place in our educational system, but merely to point out that of itself it is incomplete and by virtue of our Protestant-democratic spirit it must remain so. It then becomes the Church to meet this deficiency by endowing chairs, erecting religious buildings, and furnishing student pastors. Such steps are usually welcomed by most State institutions and should be taken by every denomination.

#### THE RELATION OF THE CHRISTIAN CHURCH TO HER COLLEGES AND INSTITUTIONS OF LEARNING

The Christian Church has not been idle in the matter of launching educational movements and founding educational institutions. In fact, she has been most active in this field. Considering her strength and position, it would seem that she has done her share and more along this line. But sometimes it would seem that our leaders and brotherhood at large have failed to realize that to build an adequate institution something more is necessary than to launch the movement, determine the location, erect a building or two, hang out the sign, "Christian College," and invite the students to come. To build a successful institution, an institution that will serve with credit, it takes brains and men and money unstintedly, and sacrificing back of it, from the moment of its inception to the day of its highest development of efficiency. To-day the Christian Church has eight colleges and institutions of learning to its credit and bearing its name. A Church school, to be a Church school in reality, should be under the absolute control of the Church. It should be fostered and supported by the Church responsible for its creation. The major part of the equipment, its students and money should be furnished by the Church. What has been our relation to our colleges? We have brought them into existence, but have failed to support them as we should. Every institution bearing our name has suffered to a greater or less extent from the lack of denominational support. Is there not a reason for this state of affairs? We represent a denomination numbering only a little more than one hundred thousand. Are we able to give adequate support to eight institutions? Perhaps we are, provided every member, church, conference, and convention would do their duty. Such is an ideal hard to attain. Every institution that we have is to-day in sore need of equipment, students, and endowment. At least two of our colleges that have served the denomination for years must have students and additional endowments or their usefulness as distinctively church institutions must soon come to a close. In the face of these conditions, we venture to ask, Would not the denomination support her colleges better if her efforts were more concentrated? And would not our colleges serve the church and humanity better if it were possible to consolidate our institutions so that we would have fewer institutions with larger enrollment, better equipment and a more adequate endowment, present a higher grade of work and a more commanding prestige? Or what would be the sane judgment of our brotherhood as to an effort to take the equipment and endowment of some of our struggling institutions and start a school of religion at the State universities in the States in

which they happen to be located? Or to provide student pastors for these educational centers? All to be done by and in the name of the Christian Church. The value of such a step is unquestioned and its influence could hardly be estimated. Dr. John R. Mott says: "There is no greater mission field in the world than our State universities." The activities of other denominations along this line have been elaborate and successful. Brethren, this may sound radical, but your commission is convinced that unless something is done, and done quickly, that some of our institutions will soon close their doors and their influence and service will be forever lost to the Church and community. This we cannot and must not allow. The Church has no greater asset than her colleges. They have created and developed the educational standards of the country, furnished trained leaders for the community at large, sent a large percentage of our teachers into the class room and the major part of our ministers into the pulpit and into the mission fields. Our Church schools make possible the continuation of the organizations that they serve. Without them we would never be able to do a worthy part in making Christianity universal.

#### ACQUAINT THE CHILDREN OF THE CHURCH WITH THE PRINCIPLES AND PURPOSES OF THE CHURCH

The Christian Church holds a unique position in the religious world. Its doctrines are broad and its services are unselfish and Christlike. It has a contribution to make to the religious life of the country. But it will never make this contribution effectively until the members themselves are fully acquainted with its organization, its history, its ideals, and its fundamental principles. This is the task to which the whole Church should set itself uncompromisingly now, to-day—not to-morrow. To accomplish this task various means should be used. The colleges must do their share, the pulpit must do its share, the pastor among his people must do his share, but to begin rightly we must begin with the child, for nothing can take the place of proper educational methods with the children and young people. The future of the Church, with whatever it has to offer, is dependent upon the efficiency of its ministry and the loyalty of its laity. The foundations of loyalty are laid early in youthful minds. Militarism was developed in Germany by teaching it in the schools. The charitable principles of the Christian Church will become a part of the religious life of its members, compelling loyalty, fidelity, and loving service, whenever these principles are lodged early in the minds of the child. We owe it to the child and to the Kingdom to properly instruct him in religious matters. We must have some definite plan of instruction. Such a plan might include the preparation of a hand-book, with instruction for its use. A book of this kind would need to be carefully prepared by men and women who know and realize the inner meaning of the Christian Church and who at the same time understand childhood and youth. It should have no hint of controversial doctrines, and should exert no influence to unduly exalt our own Church because it is ours.

But, on the other hand, it should seek to give the children of our Church an intelligent appreciation of the real worth of the denomination and to definitely prepare our Church to make the contribution to the religious world that God expects and the Kingdom demands of it.



## SECURING RECRUITS FOR THE MINISTRY

In recent days the Government has issued call after call to the young men of the nation to enlist in the country's service for the maintenance of her honor and the defense of her ideals. Each time they have responded in increasing numbers until literally millions are marching to orders. This, as a matter of course, has taken our best men. They have gone from almost every conceivable walk of life. The ministry has not escaped. Her ranks have been, and continue to be, depleted. 'Tis perfectly right that they should. We are glad to have them go, but under God's will their places must be filled. The Church is calling, but she must seek to influence. The day has come when parents should pray God to raise their children up to be ministers and missionaries of the gospel. The Church, in her ministration, should set aside a day in which the idea of choosing a vocation for life is greatly emphasized. As a rule, vocational decisions are made early in life, at least in the rough. From the beginning until the decision is made, the Church should present her claims. In the home, in the church, in the school, in the college, the claims of the Church should be constantly emphasized and the call to the ministry extended. These will all help and should be made, but after all the decision for the Church and the ministry will be made as the result of prayer. The greatest power to influence lives ever given to man is that of prayer. Ministers are needed, pulpits are vacant, churches are closed, and the fields are white unto the harvest. Pray ye, therefore, the Lord of the harvest, that He would send forth laborers into His field.

## THE EDUCATION AND TRAINING OF THE MINISTRY

The Christian Church has always realized the need of ministers; real, genuine, consecrated ministers, and has placed a sufficient emphasis here. It has also realized the need of trained, fully-prepared ministers. At the recurring session of this Convention the Secretary of Education has invariably emphasized the need of a trained ministry. Suggestions have been made and resolutions have been passed, asking for a better trained ministry, but as yet no uniform standard of requirement for our ministry has been authoritatively set by the Church's ruling body and no provision has been made by this body to give financial aid, encouraging and enabling our would-be ministers to reach the standard of efficiency expected and sorely needed by the Church. The result is that we have varying standards of requirement for the ministry from one end of the land to the other. Some conferences have high standards and others have none other than a desire and the profession of a call to preach the gospel. Such a state of affairs can but bring about inefficiency, disorder, disorganization, and confusion, which necessarily means the handicapping of a splendid Church and the consequent retarding of the Kingdom of God, a thing for which our leaders shall have to give an account. By permission, your Commission present herewith statistics compiled by Prof. George C. Enders, Dean of the Christian Divinity School, Defiance, Ohio, which shows the absence of unity, the lack of "standards," the confusion of ideals, and the lack of responsiveness prevalent throughout our brotherhood. Here is the report:

"Of the seventy-two conferences written to, forty-one report. These conferences, having a total ministerial membership of 658, report eighty-one ministers as having the degree A. B.; thirty-four as having the A. M. degree; nine as having the degree of D. B.; and five with the Ph. D. degree. In other words, about twelve and one-half per cent. of these ministers are college



graduates, about five per cent. the Master's degree, while less than one and one-half per cent. have had a post-graduate seminary course.

"Of these forty-one conferences, eight have no educational requirement whatever for ordination, six require only the completion of a reading or study course, five require the completion of a common school course only, ten require the completion of a high school, but not a college course, two require a two-year college course, whole two require the completion of a full college course, and two require two years of seminary training without college preparation."

This, it seems to your Commission, is self-evident and sufficiently convincing to cause this body to turn from the error of its way and to speak with authority regarding these matters. There are some who will contend that we are a liberty-loving people, that the Church will not stand for the exercise of authority, but there is a possibility of confusing license with true liberty. Any man who is a Christian ought to be willing to be led where leading means progress and power. If The American Christian Convention hasn't the authority to set a standard of requirement for ordination to the gospel ministry in the Christian Church, it should assume it. The denomination will never serve as God would have it serve until the voice of authority is heard, not in doctrinal matters, but in ecclesiastical development. No church can rise above its ministry. Any constituency will gravitate toward a superior leadership. This is a day of intensive and extensive education. The laity is being educated as never before. An untrained ministry can never interest and hold a trained laity. The leakage in our denomination has been at the top. As a rule, among those whom we lose are our best ministers and best laymen. The time has come to stop the leakage, or perish. Brethren, let us set the standard, and set it high. Ask our brotherhood to come to it; they will come. We believe the time is ripe to set as a minimum standard of education for the Christian ministry a college education or its equivalent, with a complete seminary course as the ideal to be attained at the earliest date possible. This will work no hardship on anybody, but will be a blessing to the minister and church. Any man who has been called of God to preach the gospel ought to be willing to prepare himself to the greatest possible degree as an expression of his appreciation of divine favor.

Of course, when the Church shall have set this standard, it will then become its duty to assist its students in attaining the standard. This will necessitate the creation of a scholarship fund by the Church through its Secretary of Education, to be used for this purpose, which would mean, perhaps, that the Secretary would have to give his entire time to this task. Other progressive denominations operate along this line and find it successful. They have even found it successful to extend such privileges into our own ranks. I was interested to note this statement from the pen of Dr. Martyn Summerbell in his report to the Convention at Newmarket, Ontario, 1898:

This subject was laid before you at New Bedford, at Marion, and again at Haverhill, but as yet there is not a dollar at the disposition of the department for this purpose. Other denominations are willing to educate our young men theologically, and provide them with rooms, and lights, and books, and board; and sometimes they go so far as to add a cash consideration, doing this, of course, in some delicate way. Repeatedly brethren who should be now in our pulpits have been so invited and have been, little by little, drawn away into other sympathies and other folds. No fault can be found with them for this, for the fault, if any, lies with ourselves, who owe it to ourselves to be wide awake and intent on sowing our own seed and reaping our own educational harvest. May not this Convention become memorable in the Church by reason

of grappling boldly with this problem, and providing help for the ministerial student, who must struggle to keep at his studies and arrange that he do not struggle to the point of utter discouragement?"

We feel that it is time for this Convention to put this fine sentiment into practice and to lay the matter upon the heart of one man to bring it to a successful operation. To carry out this idea at this time would, perhaps, necessitate the withdrawal of The American Christian Convention offerings to our colleges for the support of the Secretary, whose services in turn would be of greater benefit than the small apportionments received.

In presenting this report the Commission wishes to offer suggestions and recommendations.

We recommend:

1. That this Convention reaffirm its faith in our colleges and express its appreciation of the splendid work being done by them.

2. That each of our colleges consider the advisability of arranging for a series of evangelistic meetings annually, for the purpose of deepening the religious life of the student body, converting the unsaved who may be in their midst and of winning Life Work Recruits.

3. That our Home and Foreign Mission Secretaries of The American Christian Convention visit our colleges at least once a year, give an address or addresses on the missionary work of the Church, calling attention to its problems and emphasizing its needs. And that the secretaries hold personal and private conferences with students religiously inclined, in view of enlisting them in some form of definite Christian work.

4. That this Convention authorize the Board of Church Polity to prepare and publish a Hand-Book, to be known as *The Hand-Book of the Christian Church*, for the instruction of her children (the purpose of the book shall be to inform the children of the Church as to the principles, plans, and purposes of the Church, and to create a love for the Christian Denomination).

5. That an aggressive campaign be inaugurated immediately to secure new recruits for the Christian ministry (This campaign to be waged in the home, Sunday-school, Christian Endeavor, church, and especially in our colleges).

6. That a college education, or its equivalent, be the standard requirement for ordination to the gospel ministry by the Christian Church, for all persons entering the ministry after January 1, 1919, and that a complete course be the ideal set by this Convention to be attained at the earliest date possible. This regulation does not affect any who are now preparing for the ministry.

7. That every conference in the Christian denomination be requested to begin the creation of an Educational Fund from which free scholarships shall be furnished to students preparing for the ministry upon the conditions outlined by this Convention. And that every church in each conference be requested to contribute to this fund annually the minimum amount of five cents per member.

8. That if in the judgment of the Educational Board at any time during the present quadrennium the employment of an Educational Secretary for part or full time should be deemed wise the same said Board be authorized to take such a step. He shall labor in general interest of the Church, assisting in endowment campaigns for our colleges and otherwise securing funds for their support, delivering a course of uniform lectures on the polity of the Church in all of our institutions of learning and to perform such other duties as may be outlined by the Board of Education. That the money now realized by The American Christian Convention for education be first used to pay the Secretary's salary. All surplus, if any, to be given to the most deserving college or colleges, subject to the discretion of the Education Board of The American Christian Convention.

9. Inasmuch as The American Christian Convention has never adopted any policy for the ownership and control of the educational institutions

affiliated or co-operating with it, we recommend that the Board of Education be authorized to adopt such a policy and to secure such changes in the organization of the educational institutions, if any should be needed, as will safeguard the interests of the Christian Church.

10. That the Educational Board be authorized to divide our territory into districts in regard to our colleges, requesting every church in each section to give some definite financial support to the college located in its section and that as Jireh has no definite territory, it is the opinion of this Convention that every conference, or convention, should make some contribution to this institution.

L. E. SMITH, *Chairman*,

W. G. SARGENT,

A. G. CARIS,

J. U. NEWMAN,

C. J. FELTON,

H. E. LONG,

W. H. BOONE,

H. M. HAINER,

*Members of Commission.*

Adopted.

## Report of Department of Home Missions

BY REV. OMER S. THOMAS, Secretary

*To the Quadrennial Session of The American Christian Convention at Conneaut, Ohio, 1918.*

DEAR BRETHREN:—Facts and statistics can never measure the influence of the work that may be accomplished. We are not able to report in this Convention all that may have been done during the quadrennium, because it is always necessary in a growing work to lay foundations for the future of the work which are in themselves only a prophecy of what may come to pass. However results record the tendency if they do not tell the whole story.

Some of the foundational things which have been attempted which have not yet brought the results that were sought, were the establishment of better financial system of support for our missions, and a more complete enlistment of our membership in the interest of the missionary enterprise. This work has not been a failure by any means, but the results are not tangible enough so that we are able to make a definite report in regard to them.

### FINANCES

During the quadrennium there has not been the growth that we would have liked to see, but there has been a gradual increase in the home mission support. In the general fund receipts not including any specials we received in 1915, \$10,549.96; in 1916, \$11,306.10; in 1917, \$12,275.04; in 1918, \$14,078.55. In the report of the Home Mission Secretary at the last Convention the total receipts for the quadrennium preceding this were \$41,023.75. The total received in the regular funds during this quadrennium have been \$48,209.65, or an increase of \$7,185.90. When we take into consideration the total amount given to home missions, including the specials, the increase has been much better. Including the specials the amount reported at the last



Convention was \$42,476.04. During this quadrennium we have received, including specials, \$64,962.01, or an increase of \$22,485.97.

The average annual total amount received for all home mission work during the quadrennium was \$16,240.50.

It is safe to say that the most conservative estimate of what we would have been able to report would have been more than quadrupled if we could have induced all of our churches to make an Every-Member Canvass for missions and placed their churches on the weekly offering basis. This both home and foreign departments are trying to do as a part of their program of development.

### CHURCH EXTENSION

During the year of 1917 the Home Mission Board received from the estate of Mrs. Lucinda Marvin as a bequest, \$1,897.76. At the last meeting of the Mission Board, at the recommendation of the secretary the Board voted to place this bequest into a Church Extension Fund and to add enough from the current funds to make the total \$2,000.00. We found by referring to the ledger accounts that there was already in that fund a small amount, so that the fund now stands at \$2,022.73.

We have already loaned of that amount \$1,550.00 to churches.

We have also loaned, from money received from the sale of old church property, \$2,000.00 for five years without interest, in order that one of our churches might remodel and get started again after having been closed for some time.

Your secretary desires to call the attention of the Convention to the unused resource of church buildings in almost every conference, where there is very little hope for them being revived. In many instances these churches might be sold and the money turned into the permanent Church Extension Fund of the Home Mission Department. I do not believe that I am exaggerating when I say that this would add at least \$75,000.00 to that fund.

There is a growing tendency on the part of many of our country churches to locate a minister and have full-time preaching. They might easily be induced to do this if we had a church extension fund that we could loan to them on easy terms. Having taken special interest in the work of the country church I have reached the conclusion that since it composes such a large percentage of the churches of the denomination, and has within it a correspondingly large percentage of the wealth in the church, we ought to use every means possible to develop the proper leadership and use the resources which are there. This in my judgment can be done by inducing the country churches to build parsonages. The present administration believes that church extension should be used to bring on such a campaign.

### EFFICIENCY

Looking to leading our churches to full-time preaching the home mission secretary made a list of questions which he had placed in the general church blanks. These questions also had in them the thought of getting before churches reporting, the idea of a settled pastor and parsonage.

I want to urge on conference officials the insistence that these questions be answered and that every conference discuss the answers in such a way as to impress the need on the churches. (See last questions in the denominational



ministerial report blanks, and the questions under the general head of Activities, in the church report blanks.)

It has been the thought of this department that there should be an effort to add to the efficiency of the churches which are maintaining themselves, but which are not doing an adequate share of the missionary work. There is a danger that if this is not done that the foreign missions may become top-heavy. During the quadrennium there has been a difference in the support of home missions and foreign of about \$36,674.39. This should not be even if it is the fault of the administration. There should be no diminishment of the foreign mission effort, but we should increase the support of home missions because of the very vital relationship between the two. There is no more needed force in foreign missions than an adequate home base.

### FIELD WORKERS

During the quadrennium the home department has been in touch with and in some instances partially supporting field workers in different sections of the Church. Our experience has lead to the conclusion that this is one of the most effective forces which we have used. Our department has had no part in the work of Dr. Atkinson in the South, but we are all informed as to its effectiveness and the home work of the North will feel the influence.

While Dr. Conibear was the Field Secretary in New England we were able to keep in very close touch with the work there and in conjunction with him were able to do some of the most effective work for that section of our Church. We have very much regretted that Dr. Conibear was not continued in that work. In New York the work of Rev. J. B. Gove in the New York Eastern Conference has made it possible for the Mission Board to accomplish a work there which could not have been done by placing the same amount of money in one community. While not supported in any way by the Home Mission Board yet our knowledge of the work of Rev. W. P. Minton in the Eel River Conference leads us to believe that his surveys, and reviving of indifferent churches were results of one of the greatest investments for home missions that the Eel River Conference ever made.

In the West no other one force has had a better effect in uniting and formulating a program for that section than the work that was done by Rev. F. E. Rockwell acting as the field secretary for the Western Christian Convention. Our Home Department was partially responsible for his work. We are very sorry that his duties as pastor made it impossible for him to do all that might have been done and to have continued in that field.

I most heartily endorse the recommendation of the Home Mission Commission that a Field Missionary be secured. I am confident that with some aid and encouragement many of our churches will very materially increase their effectiveness.

### NEW FIELDS

In my annual reports much of the new work has been reported, so that it is familiar to the majority of the church people, but I will give a brief account of our enterprises undertaken this quadrennium.

### BROOKLYN

Information was received early in the period of our entering the office, that a church in Brooklyn was organized and doing active service, having the

same principles and government as our denomination. Through Rev. W. F. Jordan we got in touch with the church and as a result have aided largely in the support of the pastor whom we secured for them, and have had the property deeded to our denomination. The church has developed to the place where there is a great need for a new building and more adequate equipment. It is located in a fast growing section of the city where thousands of the upper middle class folks live. We are only two squares from a new-subway terminal which will mean much to that section. There is no other church within several squares, so that we are virtually on the ground floor with a great opportunity.

The influence of this work has been able to stimulate the work in the Church of the Evangel in the same city and as a consequence there has been started a Hungarian Sunday-school which promises to be a most successful work among that people in that community. Another church is being started at the Springfield Docks in Brooklyn which is having the most helpful encouragement from the pastor and people of the Vanderveer Park Church.

### FRONTIER

When I took up the work of this office I had some prejudice against the work in the West because that it was so far removed from the rest of our territory that it would be about the same as a foreign mission field. I had not been in the work very far until I found that I would have to change my ideas about a great many things. One of them was that it is not always wise to quit a work however logical your theory is that that is the only wise thing to do.

We had quite a bit of trouble in getting men to take charge of the western fields. Finally we located Rev. D. C. Loucks in Western Washington and Rev. W. S. Alexander in Wyoming. The result of the appointments have shown the wisdom in them. The work in Washington has grown so that we now have the second man giving his whole time to the work there. Rev. W. R. Caldwell is known as the "Logging Preacher" and has a strong influence among the loggers in that section of Washington. The work of the Western Washington Conference has passed the experimental stage and is now on a permanent footing.

The Christian Community in Wyoming is passing from the unsettled condition of the first settlers to the more permanent basis and the country is taking on a permanency this year which it has never had before. The greatest need in that section at this time is a larger support of our school work.

### CHURCH AID

Most of the rest of our work would perhaps come under the above caption. In a number of instances we have been able to give such timely aid that churches have been kept from closing their doors. We have sometimes failed largely because of local conditions and from the fact that we were not greatly needed on the field. During the quadrennium there have been added to the home mission points about seventeen hundred members. Several churches have gone to self-support and others are decreasing the amount applied for.

### WOMAN'S HOME BOARD

I know that the women will make their own report to the Convention, but it is necessary to acknowledge in this report the very great aid they have

given to the work of this department. The women have been supporting the work in the West and have placed a large amount of money in Franklinton College. In all during the quadrennium we have received from The Woman's Home Board and from Women's Missionary Societies, \$13,294.27, or more than one-fifth of all the money that we have received.

The regular fund from the Woman's Board was \$6,199.12, and the specials amounted to \$6,820.64. The rest came direct to our treasury from the missionary societies. This fine showing is due to the system that the women have been practicing for years and ought to be a lesson to all the churches as to what can be done if every member is enlisted and made to be interested by mission study. We always find that the general interest of the church in missions is better where there is a missionary society.

### INTERDENOMINATIONAL CO-OPERATION

The former secretary has been able to keep in touch with several of the interdenominational forces and has so well represented our own body that perhaps the present secretary has not maintained as large a connection with these organizations as he should, yet we do not believe our interests have suffered by allowing Dr. Powers to remain the connecting link with the Federal Council, etc.

The secretary has every year attended the Home Missions Council and the Missionary Educational Conference at Lake Geneva in Wisconsin, for two years was a member of the faculty of the Lake Geneva Conference, and was given the honor of being elected a member of the Board of Managers of the Missionary Educational Movement.

Our Department is co-operating with the War Work Committee of the Home Missions Council and plans to give some financial aid to the work of a united church movement in the war work camps. This work is now being planned on a large scale and promises to be one of the greatest forces toward uniting the denominations, yet undertaken. Many of the surveys have now been completed and work started.

In every great interdenominational meeting that I have attended lately the keynote seemed to be Democracy of Religion and the Unity of God's People. No one is able to predict what is to be accomplished in the Church at the close of the war, but we do know that the Church in America faces one of the greatest reconstruction periods that she has ever experienced and that to meet the responsibility as a Church we must be equipped in the largest way possible.

The war has opened the eyes of people everywhere to the great possibilities of giving to the extent of sacrifice and as a result we have in no way suffered in the income to the missionary work.

### OUR AIMS

To strengthen the home base by securing a larger co-operation of the pastors and a more complete enlistment of the membership.

To place much emphasis on the importance of missionary education.

To endeavor to develop a lay leadership in our churches.

To add as fast as possible to our work for foreigners.

To co-operate in every way with other denominations to make America Christian for the sake of the supreme interests of the Kingdom.

To reach a goal of one cent a day per member to missions.

To have a located pastor and a parsonage at every church in the denomination.

With deep gratitude for all the co-operation I have had in the conduct of the work of this office, I am,

Very respectfully yours,

OMER S. THOMAS, *Sec'y.*

Adopted.

## Report of Commission on Home Missions

### MEMBERS OF THE COMMISSION

Rev. C. B. Kershner, Chr., Warren, Ind.  
 Rev. J. O. Atkinson, Elon College, N. C.  
 Fenner A. Chace, M. D., Fall River, Mass.  
 Rev. O. S. Thomas, Dayton, Ohio.  
 Miss Mary A. Rowell, Franklin, N. H.  
 Rev. J. B. Gove, Sprakers, N. Y.

Rev. L. F. Johnson, Brooklyn, N. Y.  
 A. S. Lynn, Orient, Iowa.  
 Rev. McD. Howsare, Dayton, Ohio.  
 Rev. John A. Stover, Danville, Illinois.  
 Rev. O. B. Whitaker, Weaubleau, Mo.

### INTRODUCTION

The work and policy of the home missions of our Church may have to take on new form as a result of the war in which we are now engaged. The general tendency of the times seems to point to a closer union of the churches than there has ever been. There are a number of things and conditions which enter in to make this true.

More and more are we coming to see that the over-churched places in the rural districts must be more efficiently cared for; large industrial centers, such as ship yards, munition works, and lumber camps, are calling for a united effort on the part of the Church, which is being answered by the planning of the Liberty Church, under the leadership of the interdenominational forces. Your Commission believes that the Christian Church should put itself on record as favoring all these efforts on the part of the Home Missions Council, and the Federation of Churches of Christ in America, and kindred organizations, toward a closer union of effort of the denominations in making more efficient the work of Christianizing America.

To-day the leadership of America among the nations of the world is unquestioned. Therefore, the impact on the other nations of the world will be greater in its influence than it has ever been. The people of America are feeling the responsibility of World citizenship and have a wonderful spirit of sacrifice on account of it. The results of the war must be taken up by the Church and directed into channels which Christianize this great American impact.

Perhaps the most noted illustration of this thought is that of the result of the settlement with China after the Boxer uprising. The millions of dollars that America returned to China was one of the greatest investments that this country has ever made. China, in return, has used the money in educating her sons in this country. They have returned to China with all the spirit of democracy, but have not always carried with them the spirit of Christianity. Our impact there has been most helpful to that country, but might have been much better, had we sought to Christianize as well as democratize.

As a result of the war we are now in, America's prestige with the other nations will make possible for much of the world what was possible with China. Therefore we believe that home missions is facing one of the greatest tasks



that has ever been put upon the Church. It is one that will require statesmanship and prophetic insight of the highest type. In this great task which has been placed on the churches in our land, we believe that the Christian Church should be most willing to bear her share and thus exemplify the principles for which she has always stood.

We are not able to prophesy what is to be the work of the Church in the great reconstruction period that is to follow the war, but we desire that our Church Home Mission Board shall be assured the hearty support of the Church in all the co-operation they may deem wise to take in aiding Christian forces in that work.

#### STATUS OF HOME MISSIONS

We do not wish in any way to criticize adversely the work of the administrators of our home missions, yet we realize that we as a Church have barely touched the great home mission problems which are facing us from every direction. As we see it, this department needs very much that is yet foundational in securing a larger co-operation of the churches with this work. To this end we believe that there should be better methods of financing the work and the securing of stronger support on the part of the leadership of the churches.

Much of the work of this department seems to be necessarily that of aiding long-established work. The cause of this is that of lack of wisdom in the locating of the churches in the beginning. Many times churches have been established where there is now no need for a church of our denomination, because the field is being better cared for by some other Church. We believe that where this has been shown to be true, there should be no criticism when our Church closes for the sake of the better results to the Kingdom. Again, where there is better work being done by our own Church and another denomination is cumbering the ground, we should enter into diplomatic negotiations with the other body to leave the field to us. Such conditions should always be reported by the local people to the Convention, or to the Home Mission Board.

When we have been able to make some such adjustments which we believe would add to the efficiency of the Church, we will be in better position to enter into new fields.

If the work of the Home Mission Department of the Church is for the sake of larger efficiency, we believe that there is the greatest need for leadership in the Church. While it may not be possible for the home mission work to be placed on the same standard as the foreign in this regard, there should be standards of qualifications for home missionaries which will place it higher than it has been.

We commend a closer relationship of the department with the colleges and urge that colleges be asked to emphasize the importance of home missions in relation to adequate service, as well as an adequate home base for all our work.

Since men, individually, have proven that the best investment that can be made is in lives, our policy should be to demand high standards of leadership and even aid in developing the right sort of leaders.

In this connection we believe that the employment of field men in different sections of our Church have shown that such work is most helpful to a strengthening of the Church. A field missionary who could travel over our whole field to study conditions where we have home mission churches as to

their need, to spend some time with churches without pastors, to aid in making surveys and every-member canvasses, to secure better co-operation of the conferences, etc., would be an investment in life which would add greatly to the efficiency of the Church.

#### FINANCES

Our Church has not kept pace with the progress on the part of the Church in general as to the better methods of financing the missionary work. As a Convention, we are still asking for an annual offering for home missions. By this method we are not reaching the financial resources of our people. The every-member canvass and the weekly offering has been proven to be a means by which all of the finances are much more easily raised, as well as increased. The Home Mission Department has been constantly embarrassed by the lack of funds, so that it has had to turn aside from many opportunities for enlarging the work.

#### MISSION STUDY

Wherever there has been a large interest taken in the study of missions it has been shown that there is a better interest and support in every way to the cause. Prejudice has been one of the greatest hindrances to large missionary interest in our churches. Books are constantly being written, both for information and inspiration. There are books on methods, helps, and every form of information that churches should have. We cannot expect a large support from folks who do not understand that their gifts are resultant in large good. We commend the special study work in the Sunday-schools and the Christian Endeavor Societies, Woman's Missionary Societies, etc. The study class in the church not only increases interest in missions, but deepens the spirituality of the church.

#### CHURCH EXTENSION

For a long time the Christian Church has been talking of a Church Extension Fund of some sort and some plans were made by The Christian Publishing Association by which there might such a fund be started. They have in that fund at the present time, \$2,310.40, which is being held by the treasurer of the Association and as yet has not, we understand, been loaned to churches. The Home Mission Board, at its last annual session, set apart funds received from a legacy and enough of current funds to make the sum \$2,000.00, for the purpose of establishing a Church Extension Fund for our Church.

In many places there are churches which, if it were possible to loan them money at a low rate of interest for some time, would be able to accomplish work that they are not now able to do. Many other churches ought to be induced to build parsonages, that they might have a located pastor. We find that one of the greatest weaknesses of the Church, especially in the rural sections, is the absentee pastor. We are of the opinion that a solution to the question of a resident pastor would be one of the greatest possible additions in the way of an asset toward the greatest efficiency of our Church, and that that solution would be in placing parsonages at our churches. A Church Extension Fund, with a parsonage campaign, is one of the things which your Commission regards as a most vital need at the present time.

Again, there comes a time in the history of every church when there seems to be a crisis reached, so that if a new church is not erected just at that

crucial time and they hear the call to go forward and have not the faith and courage to go without outside aid, they are sure to go back. Just at this period a Church Extension Fund would be able to fill the breach and push them to bigger things.

For the increase of the organized work of the Church and in the cause of missions, we believe that there has been no better plan formulated than the adoption of the nine points of the Standard Missionary Church, which has been put out by the Mission Board of the Christian Church.

Too many of the churches have gone on from year to year without having any definite program to which they are working. No pastor is leading his people to the greatest possible service unless he has set before the church some definite aim for that church to attain. Men are always spurred on to more interested and more efficient service when the goal that is set before them is something tangible and worth while.

While, as a general rule, we are not sympathetic with the plan of giving "specials" to churches, this should be done if there is nothing better offered in the form of some definite program.

#### WORK FOR FOREIGNERS

We are glad to note that there has been a small beginning of a work for foreigners in the Church of the Evangel in the city of Brooklyn. This is to be commended, not so much in the large results that may have been attained, but in the beginning of that form of home mission work that is so necessary to the American nation now.

In the eastern cities of our country especially, the foreign element is so great that it is almost appalling. While it may not be a menace to our nation at the present time, it will become so if the conglomerate mass of social forces are not properly cared for, so as to make the Christian spirit felt. With the open door of America, the weight of a mighty responsibility is placed on the Church of Christ. That we are beginning to see that we have a duty in aiding in bearing this responsibility, gives promise of a larger development of this work in the future. Wherever there are churches in which there is the possibility of this character of work, something should be done toward accepting the call to service.

#### WESTERN FRONTIER WORK

The long intervening distance from the rest of our work makes the missions in the West most difficult to carry, and yet the Church has a responsibility among the people of the plains and the forests of the West, as well as among the peoples of other lands. Our own brethren have gone into the far West to settle the lands and to till the soil and transform the forests into lumber and agricultural lands. They must have the Christ. Some of the bravest of men and the most potential workers for the Kingdom are among the pioneers of the frontiers. Their stalwart courage and zeal is needed by the cause of the Master, as well as that they need the Master as their Redeemer. The beginning that the Christian Church has made in the western fields calls us to larger efforts, that the growth may be taken care of and that we may be able to answer the calls into new fields.

Our weak churches, our city missionary work, the rural fields, the stranger within our gates, the great West, and co-operation with all the forces of God

to establish His Kingdom, form a mighty call to the Christian Church to put forth her best efforts for our home mission enterprise.

#### RECOMMENDATIONS

Your Commission desires to present the following recommendations:

##### I. *Finance.*

1. That The American Christian Convention adopt the every-member canvass as its system of securing its benevolences and that there be a weekly offering for benevolences, instead of an annual offering for each of them.

2. That the months of June, July, and August be known as the Home Mission Period, and that the offerings for benevolences during that period be requested for home missions.

3. That pastors and leaders urge the necessity for a large support of the Church Extension Work, personally soliciting annuity bonds, remembrances in wills, and direct pledges wherever possible. In this connection we recommend that the Church Extension Work be placed in the hands of the Home Mission Board.

4. That The American Christian Convention petition The Christian Publishing Association to place their Church Extension Funds at the disposal of the Church Extension Work of the Home Mission Board.

##### II. *Organization.*

5. That the country church may be so organized that there may be a development of lay leadership. That if there is only half-time preaching, the lay leaders conduct religious worship on the Sundays when there is not preaching service.

6. Where this is not possible, that two churches form a pastorate, with a pastor living in the parsonage located at one of the churches. Pursuant to these ends we recommend: (1) Using Church Extension money to build parsonages; (2) (As a war measure) The purchase of War Saving Stamps by churches for parsonage fund, to be used during the reconstruction period.

7. We recommend that the District Conventions employ field secretaries who will be paid partially by the Home Mission Board and that they come under the rules of the Mission Board as to ratification and reporting.

8. That wherever new work is to be started, if it be in a city where there is a federated organization among the denominations, that we advise with such organization before beginning such work.

9. That all the churches be requested to keep in touch with the great interdenominational movements and that they follow all helpful suggestions possible, using these organizations as much as they can.

10. Recognizing that The Forward Movement of the Christian Church will surely mean great things to the Home Mission Work, we urge the most earnest co-operation in every way.

11. We recommend that the Convention adopt the Nine Point Standard for the Missionary Church, already adopted by the Mission Board, and that larger emphasis be placed on every point of that standard by the pastors. In this connection we also recommend that suitable recognition be made of all churches having reached the standard. The standard is as follows:

1. The pastor preaching, teaching, and organizing his church for missions.
2. A missionary committee in the church.
3. Missionary instruction in the Sunday-school.
4. A definite, stated goal for individual missionary giving.
5. An annual every-member canvass for missions and benevolences.
6. A weekly offering for missions and benevolences.
7. Observance of annual home mission and foreign mission days.



8. A mission study class annually, completing one home and one foreign mission study text-books.
9. Special representation at an annual missionary conference, or missionary program of the annual local conference.

REV. C. B. KERSHNER, *Chairman*,  
REV. J. O. ATKINSON,  
FENNER A. CHACE, M. D.,  
REV. O. S. THOMAS,  
MISS MARY A. ROWELL,  
REV. J. B. GOVE,  
REV. L. F. JOHNSON,  
A. S. LYNN,  
REV. McD. HOWSARE,  
REV. JOHN A. STOVER,  
REV. O. B. WHITAKER.

Adopted.

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## Report of Department of Foreign Missions

BY REV. M. T. MORRILL, Secretary

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October, 1914—October, 1918

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*To The American Christian Convention:*

DEAR BRETHREN:—Swift and kaleidoscopic changes have come over mission lands and over our mission fields since my report of four years ago. In this report will be found a brief suggestion of some of those changes, together with indications of the present condition of our foreign missions and the outlook here at home.

### MOVEMENTS OF MISSIONARIES

Miss Olive G. Williams went to Porto Rico in January, 1915, locating in Ponce, and laboring diligently and successfully there in our Mission until her furlough in May of this year. She is present at this Convention, and plans to go from here as directly as possible back to her work. Her furlough has been a very strenuous round among the churches and conferences.

Rev. and Mrs. C. P. Garman and children went back to Japan in the spring of 1915, settling in Tokyo, and beginning a fine work with our Naka Shibuya church, where they instituted a kindergarten, mothers' meeting, night school, and Saturday lecture course in connection with the church. Some of these features were ordered discontinued because the equipment did not meet the requirements of the educational regulations of the Empire. Eight times the Garmans have been compelled to move since their return to Japan, and the past four years have been a protracted and almost fruitless search for a suitable abode. We hope that within the present missionary year they may purchase land and erect a suitable home conveniently located for their work.

Rev. and Mrs. E. K. McCord and Miss Gladys came home from Japan on furlough in July, 1917, making their temporary home in Dayton. Mr. McCord

has been almost continually busy with speaking engagements among our churches and conferences, rendering very helpful service. Gerald McCord is now a student in Defiance College and private in the Students' Army Training Corps, liable to transfer to active service at an early date.

We now have eight missionaries to Japan and three to Porto Rico, all of whom, except one, have seen two or more terms of service.

It is not inappropriate to mention here the death of Rev. H. J. Rhodes on July 6, 1916, at a hospital in Buffalo, whither he had gone for treatment. He spent a short term in Japan (1889-1892), and made a deep impression on the minds and hearts of his colaborers there.

#### CONDITIONS ON THE FIELDS

Both Japan and Porto Rico have been seriously affected by the war. Prices of food products and clothing and property have increased by long strides. Missionaries have found it exceedingly difficult to secure needful supplies, and salaries have shrunk in purchasing power. War activities have tended to obscure plain, unpretentious Christian work. And yet both our fields now afford more abundant open doors than we have hitherto seen.

In Japan moral questions are becoming more urgent and obtrusive, tending to create a new national conscience. Religious questions were brought to the front by the Three-Year Evangelistic Campaign promoted throughout the country by the Christian forces of Japan, resulting in giving many thousand people a chance to hear the gospel and enrolling thousands of enquirers. *The Japan Evangelist* says the total attendance was eight hundred thousand, and the number of decisions to follow Christ was twenty-seven thousand. Perhaps the most important result was the opening of chances for follow-up work.

Not to be outdone by their brethren in America, our Japan Conference has launched a Forward Movement especially looking toward self-support and large increase in church membership. Every year the Conference gives evidence of growing strength and purpose.

In Porto Rico everything feels the drain of war. The Missions there are almost stripped of their young men who are Christian leaders. We have three pastors still at work, but one of them is likely to be called to the colors soon. All our young men in training for church work are now with the army.

The great prohibition victory at the polls on July 16, 1917, will benefit the whole people and all righteous institutions, ushering in unprecedented prosperity. Suffering from lack of food supplies owing to reduced steamship service, Porto Rico is undertaking to raise enough to feed her population.

Since the Regional Conference of missionaries in March, 1916, the missionary enterprises of the island have steadily tended toward co-operation and union. One periodical now serves most of the churches, and we have contributed our share toward the capital stock. We have contributed also toward the general literature work. Our Board now has before it invitations to join in co-operative support of three Christian schools, all of which are to become the common property of the whole Christian body. It will require several thousand dollars to admit us to respectable standing among the backers of the schools; but probably we can do by this means the best possible work for the kingdom in Porto Rico.

## MISSION PROPERTY

Two new chapels were dedicated in Japan in 1915, one known as the Rowell Memorial, located in Wakuya, the other as the Achsah E. Weston Memorial, located in Ichinoseki. Both came through the Woman's Board for Foreign Missions, and both greatly facilitate Christian work and give it permanent homes. A few weeks ago the Japan Mission purchased a good-sized lot with Japanese building in Dogenzaka, a growing suburb of Tokyo. Our mission property in Japan now has an aggregate value of \$30,100.

Last October, in order to continue our work in Porto Rico, we were compelled to purchase a mission home in Ponce, and secured for \$6,000 the property occupied by the Barretts for a number of years. This swells the value of our mission property in Porto Rico to \$21,000.

The grand total value of our mission property is \$51,100. At the time of writing this report there is an indebtedness on account of the Ponce mission home of about \$4,300, with money promised to meet nearly half that sum. The property is saleable and would probably bring more than we paid. The Japan Mission reports an indebtedness (which is really an obligation of our Mission Board) amounting to \$5,000 on account of the building fund, against which we will place \$2,500 recently appropriated by the Mission Board of the Southern Christian Convention. The Foreign Secretary has not as yet definite information as to how much of the \$5,000 of indebtedness may be on account of the lot recently purchased, and how much borrowed in anticipation of securing a site for the new mission home for the Garmans. At any rate the lot recently purchased is readily saleable at an advanced price.

## A FEW FIGURES

Here are the latest figures for our Japan field, compared with the figures of four years ago:

	1918	1914
Japanese ministers (ordained) .....	12	13
Evangelists .....	1	1
Bible women .....	5	3
Organized churches .....	14	14
Outposts .....	15	18
Church membership .....	1,244	819
Sunday-schools .....	34	34
Enrollment .....	2,618	2,168
Money raised .....	\$1,218	\$772

The latest figures for Porto Rico similarly compared are as follows:

	1917	1914
Pastors .....	3	2
Bible women .....	1	1
Organized churches .....	5	5
Church membership .....	273	248
Sunday-schools .....	9	7
Enrollment .....	749	663
Money raised .....	\$319	\$251

According to the above statistics we have fifteen pastors, nineteen organized churches, 1,517 church members, forty-three Sunday-schools with 3,367 enrolled, and money raised on the fields amounting to \$1,537.52. Beyond all statistics is a growing Christian influence that cannot be tabulated.

## FINANCES

Our foreign mission receipts for the past quadrennium have largely surpassed those of any previous quadrennium, and were as follows for the years closing in—

1915.....	\$22,667.34
1916.....	21,961.35
1917.....	26,733.36
1918.....	30,274.35
Total .....	\$101,636.40

The total reported in 1914 was \$83,383.08, and in 1910, \$69,937.71. Reckoning our denominational membership at 113,000, our contributions for the past four years to foreign missions have amounted to about 89.9 cents per capita, or at the rate of 22.4 cents per capita a year.

Administrative expenses for the past quadrennium have been \$9,254.71; for the quadrennium before, \$7,017.65; and three quadrenniums ago, \$7,342.32.

For the year just closed the receipts for the general foreign fund were \$24,901.26; for specified purposes, \$5,373.09; total, \$30,274.35, as above. The deficit reported last Convention time was \$6,665.43. At present the figure stands at \$6,565.24, and that includes the money borrowed here for the Ponce mission home.

In order to understand the true condition of the Mission Board's finances we should have before us a list of the Board's assets, as follows:

*Home Missions—*

Permanent fund .....	\$10,374.09	
Church Extension fund .....	2,022.56	
Church Property Sales fund .....	5,611.79	
Wyoming Mission Home .....	1,893.66	\$19,902.10

*Foreign Missions—*

Permanent fund .....	\$ 5,398.28	
Japan Mission Property .....	31,100.00	
Porto Rico Mission Property .....	21,000.00	\$57,498.28

Office Furniture and Fixtures .....	750.00
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Total .....	\$78,150.38
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This exhibit has much encouragement for us, and is a correct indication of the permanent assets of the Mission Board.

## WOMAN'S BOARD FOR FOREIGN MISSIONS

Our treasurer has received from the Woman's Board during the quadrennium the sum of \$24,493.90, or approximately one-fourth of our total receipts. The regular monthly remittances of that Board have done much to tide us over the lean months of the year. The steady growth of local missionary societies, and the increasing strength of the Conference Boards, has resulted in enlarged interest and contributions. Our women should receive hearty commendation and appreciation for their excellent work and organization.

## THE HOME BASE

We have conducted three Mission Study Conferences in behalf of home and foreign missions—at Dayton in December, 1914; at Danville, Ill., in



December, 1915; at Muncie, Ind., in February, 1917; all with success and good results. The amount of field work and the demand for it has decidedly increased. The Woman's Boards and *The Christian Missionary* have been large educational factors, and abundant space has been granted us in *The Herald of Gospel Liberty* for publicity. Dr. J. O. Atkinson's fine work under direction of the Southern Christian Convention has kept missions before the brethren of that section, and his achievement in raising money deserves special notice and commendation. Three churches—Memorial Christian Temple, Norfolk; Third Church, Norfolk; and Covington, Ohio—are supporting foreign missionaries, and several other churches support pastors in Japan. Reviewing the whole field we observe a very decided growth in missionary giving.

#### FOREIGN MISSION POLICY

The future of our missions abroad is bright, so far as we can now forecast. Increasing interest at home, increasing efficiency in the mission fields, the probable success of the Forward Movement, these and other things have encouraged the formulation of a policy looking toward the immediate future. This policy commends itself to our Missions, and is already being realized. It runs as follows:

##### FOR JAPAN

1. That we keep in mind the increasing necessities and expenses of the present work.
2. That we recognize the most pressing need in our Japan work to be immediate enlargement of equipment by erection of a mission home in Tokyo, proper housing of the church, kindergarten, etc., at Naka Shibuya, and erection of chapels in strategic centers.
3. That we should for several years make possible the training and addition of Japanese pastors to about double the present force.
4. That we have it in mind to establish a school, or preferably one or two dormitories, probably one in Tokyo and one farther north. The dormitories will probably afford us as large an opportunity as we can handle, and be valuable adjuncts in training our future ministry and laity.
5. That as rapidly as the above plans are well on toward realization, we should send out other missionaries and missionary families, remembering that they must be properly housed and given equipment to work with.

##### FOR PORTO RICO

6. That in Porto Rico we should provide at least two mission homes, one of them in Ponce, a chapel in Santa Isabel, and perhaps a cheaper building or two at other points.
7. That we should there considerably strengthen our force of pastors, preferably by the education of students raised up in our own mission.
8. That we should add one missionary family and perhaps one single woman to the present force at an early date.
9. That we should share, according to our ability, in the union mission schools and other enterprises now in existence or hereafter to be developed on the island.
10. That the above program be subject to alterations made necessary by emergencies or change of conditions.
11. It is estimated that the above immediate program will cost \$80,000 in addition to maintaining the present work. We urge our brotherhood to provide us with these additional funds to carry on the work in the order of importance as above outlined.

Two items deserve mention again because of their urgency: a new mission home in Japan to house the Garman family, and a chapel in Santa Isabel, Porto Rico. For both we have already received considerable funds.

## MISCELLANEOUS ITEMS

The Christian Church was represented at the Panama Congress, in February, 1916, when people from twenty-one countries gathered to consider and plan for better missionary co-operation and occupation in Latin-America. A Regional Conference, at San Juan, Porto Rico, followed the Panama Congress, and we had representation there. Large results have come from both gatherings.

Your attention is called to the fact that *The Christian Missionary* is just twenty-five years old, and a valuable adjunct of our missionary departments. The subscription list is now nearly twenty-five hundred. Shortage of paper supply and increasing cost of materials and labor are likely to force us to some changes and perhaps increase of subscription price.

The Foreign Mission Secretary concurs in the memorial of the Mission Board and the recommendation of the Commission on Foreign Missions asking that the Constitution of The American Christian Convention be so changed as to leave the Mission Board with its present form of organization and incorporation.

We anticipate that the Forward Movement will greatly develop the missionary spirit of our denomination, and help in realizing the plans for enlarging our missions and the Kingdom of God in the world. Our Mission Board should be free to assist in making the Forward Movement all that the name implies. Not in all our history have we confronted such wide open doors, such demand for our services, such need for recruiting our forces, and such crucial responsibility as now. The answer we give in the next few months will affect our whole future.

Devoutly thankful for opportunity to labor the past four years in our mission cause, and for the hearty co-operation of my brethren, I most respectfully submit this report.

M. T. MORRILL,  
*Foreign Mission Secretary.*

Adopted.

## Report of Commission on Foreign Missions

### MEMBERS OF THE COMMISSION

Rev. W. P. Minton, Chr., Defiance, Ohio.  
J. O. Winters, Greenville, Ohio.  
Rev. E. K. McCord, Dayton, Ohio.  
J. F. Barnes, Huntington, Indiana.  
Mrs. M. T. Morrill, Dayton, Ohio.  
Rev. W. G. Kershner, Cincinnati, Ohio.

Rev. S. A. Howell, Newport News, Va.  
Fenner Brownell, Fall River, Mass.  
Mrs. W. P. Fletcher, Keswick, Ontario.  
Rev. Wm. Flammer, Piqua, Ohio.  
Rev. C. H. Rowland, Franklin, Va.

### I. INTRODUCTION

The call of the world comes to the Church to-day through the challenge of opportunity. In the study of our foreign mission work your Commission has been almost overwhelmed with a sense of our possibilities. They are indeed, "as bright as the promises of God," and they will fail of realization only as we fail to "go up and possess the land."

It has been the aim of your Commission to not only review the work of the Church during the past quadrennium as she has related herself to the great enterprise of the kingdom in foreign lands, but also to look into the future with a view to stimulating larger activity on the part of all. The individual Christian is the center from which all real missionary activities must radiate. We would, therefore, call upon every member of our Church at large to give careful consideration to the opportunities of the great world field and in prayer and consecration to accept the privilege of service through whatever agencies of the Church may be found most efficient for carrying the gospel to the uttermost parts of the earth.

## II. THE BIBLE AND MISSIONS

The Bible is instinct with the spirit of missions simply because of the inherent nature and processes of Christianity itself. The Christian does not enter into missionary interest and activity because they are commanded in the Bible, but because the Spirit of Jesus Christ compels them in his heart. He only turns to the Bible for his direction and inspiration in the undertaking. We have misinterpreted the very genius of Christianity when we have given the Great Commission the significance of a commandment. It is a Permission, a Privilege to be coveted. And it is only when it has been accepted in that manner that it has either exalted the individual Christian or been effective in extending the Kingdom. Christ knew how the hearts of His real disciples would burn to tell the story of His redeeming power, would burn the more intensely and impellingly the more the disciple knew and understood Him; and so He said to them—bound down as they had been to a single little country and to a single unappreciative and stubborn race—"henceforth all power is given unto me; so go anywhere and everywhere and preach the gospel to every creature." He was not commanding it as a duty; He was only letting down the bars and turning loose men whom the Spirit would make intensely afire to go. You cannot think of Paul as needing to be urged. It would have insulted him to suggest that he was acting out of a sense of duty. Every ounce of love which he had for the Christ compelled him, and he carried the gospel to the heathen because it was his greatest joy to do so. There has never been an effective missionary or an effective missionary church except those who did it thus willingly and joyfully.

So then the Christian who is not missionary needs first to study his own heart until he learns how provincial and impotent is the kind of Christ he selfishly worships. He who is passionately in love with a great, large-hearted World-redeemer will be so anxious about the evangelization of the whole earth that it almost hurts. He will turn to his Bible to find how that evangelization ever can be brought about. There he learns that it is left wholly to him and to the Church. God has no other plan and no other way. All for which Jesus Christ lived and died is entrusted absolutely to His followers and will go no farther than they carry it. Those who love Him must make Jesus Christ real and vital to the rest of mankind, else He will never become so.

No man can feel the significance of all this without being burdened about his own share in it. What can he do? How can he help? The Bible tells Him first to *pray*. It is not an empty sentiment, an idle request. God could *not* accomplish the evangelization of the world just as well without our prayers. There is a law of intercession that is just as real and just as vital as any



physical law. And when we pray it is putting into the hands of God a power which otherwise He would not have and could not use. Just as when the farmer dropping seed in the ground releases the forces of nature and makes possible the harvest, so the persistent and soul-wrought prayer of the Christian fuses the eternal forces of God into a compelling and winning propaganda. And co-ordinated with intercession is the law of *stewardship*—that all that we have and all that we are must be absolutely at the call of God for any service He may desire. It is distinctly Christian, and it alone would separate Christianity from all other religions. Christ gave it as a conception as fundamental and as new in principle as it is sweeping in its requirements. The Jews had been accustomed to think that only the tithe belonged to God, and felt secure in their ownership of the other nine-tenths. But Jesus Christ swept away that entire basis of reckoning and claimed the whole man and all that he had and was for God—and the spirit of the gospel would shame any Christian who would think of giving less than the Jewish tenth!

The Bible teaches us that to neglect these things is to emaciate our own spiritual life and to impoverish the power and glory of the Church—not because we are disobedient; but because we are transgressing the very processes of life. In no other one thing has the church of Jesus Christ erred more grievously than in making missions a matter of sentiment, of commandment, of optional duty; for the spirit of evangelistic propaganda is as inherent and inseparable from complete and genuine Christianity as the breath is a part of the body.

### III. THE CHALLENGE OF THE TIMES TO FOREIGN MISSIONS

Missionaries in all parts of the world have been long enough on the field to really demonstrate what true Christianity is, and we are devoutly thankful that every people to whom approach has been made has been able to discriminate and to understand that the present calamity in Europe is a result of a lack of Christianity. Hence opportunities for foreign missions have not been closed.

The whole world is in a state of flux and transition, such as no one living has seen heretofore. Everybody is feeling the effects of the conditions and everybody seems to be forecasting still greater changes. All governments are seeking to fortify themselves and their people against the reaction which is sure to follow the cessation of war. Old ideas have been rudely shattered and the way has been cleared for new ideas, whether they be religious or otherwise.

Turning to western Europe, we behold such an aggregation of different nationalities as has not been witnessed heretofore in modern times. Fighting in the same armies and in the same trenches, there are Christians, Jews, Mohammedans, Buddhists, Hindoos, pagans, and behind the lines there are thousands of Confucianists. There are Protestants, Roman Catholics, and Greek Orthodox members together with a few Gregorians fighting for the cause of human liberty. This aggregation means an exchange of ideas and an open-mindedness which may be a great advantage in the spread of Christianity.

Probably ten million copies of Scriptures have been distributed among soldiers by British and American Bible Societies and everywhere they have been welcome. The soldiers of all allied nationalities are reading the New Testament in their own language.

A further result of the bringing together of the different nationalities in the war has been to disseminate the principle of fraternity. New ties of



brotherhood have been cemented and will not be quickly broken. It is almost sure to lead to a greater open-mindedness on the part of all non-Christian soldiers and their relatives in home lands.

In Great Britain, Canada, and America sums of money that seemed large before the war began, now seem exceedingly small. Men have been giving in large figures, and we may hope they will continue so to give when peace has been restored.

Looking over the world-field to-day, perhaps we can see more clearly than ever the overwhelming need of personal acquaintance with, and salvation through, our Lord and Savior. The need has always been overwhelming, but the conditions of the world have not always been so clearly revealed. We hear much of the unutterable suffering in western Europe, but that is only a drop in the bucket compared with the unknown unutterable suffering in non-Christian lands. In view of the need, we realize as never before that Christianity is the only solution for the tremendous problems of humanity as they will come to all nations with the restoration of peace.

Our challenge to foreign missions is augmented by the fact that America is now the hope of the world. Or as Chairman Davison of the Red Cross says, "America is a rainbow"—a bow of promise to all nations. The eyes of all peoples are turned toward this land for help.

These significant facts constitute an imperative summons to the Church in America to push forward at the present time, and in the years just ahead, to foreign missionary work in all parts of the world.

#### IV. THE OPPORTUNITIES OF OUR CHURCH IN THE LIGHT OF THE TIMES

##### 1. *In Porto Rico.*

Wonderful possibilities for enlarged Christian service are being presented in Porto Rico. The passage of the Jones Bill gave to the people of that island all the rights of citizenship and the porto Ricans have shown a devotion to the Stars and Stripes that is remarkable. Thousands of her sons are proudly wearing the uniform of the United States soldier, her citizens have subscribed liberally to each Liberty Loan, and the women are working with a zeal in the Red Cross that cannot be surpassed here in the States, while even the poorest are trying to do their bit by buying Thrift Stamps—often going without a meal in order to do their bit, in this method of winning the war.

For the first time in the entire history of the island, covering a period of more than four hundred years, the rich and the poor are unitedly working for a common cause. The Porto Ricans are a warm-hearted, sympathetic, enthusiastic people, and now that the wealthy class has come in intimate contact with the poor, all that is needed is a capable leader to have righted many of the deplorable conditions now existing in that beautiful island.

Earnest Christian young men and women who feel that they cannot enter the mission field because they must seek a more lucrative calling have an excellent opportunity to supplement the missionary and at the same time prepare for greater usefulness in life by accepting a position under the government as school-teachers in Porto Rico. They not only have a social position denied to missionaries, but are looked upon as the logical leaders in all literary circles, and this gives a wonderful chance to drop a word in season to the great numbers who are turning to theosophy and spiritualism to find the Light they

have failed to find in the teachings of the Catholic Church, but who are still blindly groping for something better.

## 2. *In Japan.*

In Japan a deepening consciousness of the need of a more inspiring moral motive, and a slowly developing sentiment favorable to Christian ideals, presents an ever widening door of opportunity.

Allied in the world war with the great Christian and democratic peoples of the world, Japan is awaking to new visions and yielding to new impulses that will make her more susceptible to Christian truth.

The friendly manner in which she has co-operated with Christian America and England, even in matters which she has considered unfavorable to her own vital interests, gives proof of a growing ideal for righteousness, and invites a fuller and more concentrated propaganda for the Christian faith.

The art of personal and independent thinking is developing a growing tendency to listen to what the Christian evangelist might have to say; the desire for education fills the schools of the land to overflowing, with practically little prejudice against full grade Christian institutions; and there is welcome in all quarters for practical demonstrations of Christian life, in welfare work and community betterment service on Christian lines.

The government insures the right to propagate the Christian faith with the same freedom as that accorded to the native religions, and grants religious liberty to all its citizens.

The old religions have kept alive the religious spirit; the spirit of progress of the present age is influencing a disintegration of the old religious forces; and increasingly the minds of the people are being unconsciously prepared for the Christian message.

The inarticulate cry of several tens of millions of Japanese souls reaching out for spiritual help to unknown gods represented in idols of wood and stone, and the practically unlimited opportunity to go among them with the gospel message, become a challenge to the Christian denomination to enlarge and to intensify its work in their behalf. To meet this opportunity and as a response to this challenge the Christian denomination has in Japan an organized body, inadequate for the largeness of the opportunity, but a foundation upon which, and around which, to build for the larger task.

Any adequate response to the challenge, and worthy grappling with the opportunity, calls for the speedy enlargement of our resources. Our native evangelistic force should be constantly increased; adequate equipment should be provided; new missionaries should be sent out; and educational work of a grade to meet government requirements should be established, to the end that the permanency of our work be assured, and that we take up our rightful burden of responsibility in the building up of the Master's Kingdom among the nations of the world.

## 3. *In Enlarged Service.*

Centuries ago the prophet sent these words ringing down through the ages: "Enlarge the place of thy tent; spare not; lengthen thy cords and strengthen thy stakes." They are vibrant with meaning and challenge for this hour. Nations are in transition; humanity is in unrest and now is the time to give them the impulse in the right direction. It is impossible to switch a motionless engine. The world's extremity is the Church's opportunity. The

Church faces unprecedented opportunity for extension. Most alluring doors are opening for our own denomination—doors into sections entirely unoccupied by Christian forces.

Why is it that at this time when the heart of humanity is broken and bleeding, when the war god stalks abroad in all the earth demanding his cumulative sacrifice, when the Church has more than ever to do at home—why is it that we are confronted with these new compelling opportunities? Is it not because God in His wisdom sees that there are men and women in our churches with capacity for vision, for service, for sacrifice which, linked with His own irresistible power, will be able to meet these new conditions? We not only face the greatest opportunity which the Church—*our* Church has ever known, but *our only* opportunity.

“The work which centuries might have done  
Must crowd the hour of setting sun.”

## V. OUR PRESENT FOREIGN WORK

The Foreign Mission Board has a twofold task—to stimulate missionary interest and giving at the home base and to properly direct the missionary work in the foreign field. It was the business of this Commission to check up the results of the Foreign Board's work both abroad and at the home base, and to make such suggestions and recommendations as would come through a study of the work done. This we have tried to do. We believe that our foreign work is too far away and the details of its operation too little known to be directly dealt with by the Convention. The Foreign Secretary's report will cover the details of the four years' work. The Commission will therefore confine itself to a statement of the status of our foreign work in comparison with that of other denominations, make certain recommendations covering the same, and for the balance of our report turn the attention of the Convention to what we deem the most vital phase of the present work, *i. e.*, our policy and needs at the home base.

We heartily endorse the policy of the Board as it is now being carried out with reference to our foreign work, and we are convinced that in comparison with the number of workers and the money invested our work in both Japan and Porto Rico is fully up to the standard of other bodies which are working under heavy handicaps due to lack of sufficient equipment, but they have gone forward uncomplainingly and often at great sacrifice. They are loyal and efficient and the marvel is that they have accomplished so much with so meager resources at hand.

We believe that a Commission of not less than two, one minister and one layman, should be sent to each of our foreign fields to study the exact conditions of the work in relation to what we expect to do by way of enlarging the work within the next few years. If our work is to be assured the permanency it should have we must plan for larger things in the near future, and we know of no more business-like way to go about it than through the adoption of the above plan.

## VI. OUR POLICY AND NEEDS AT THE HOME BASE

Since our missionaries are handicapped by lack of funds, the greatest problem that now confronts us is that of properly developing the home base.

## 1. CO-OPERATION AND ORGANIZATION.

### (A) *Interdenominational Movements.*

We need to accept a larger place in the great interdenominational movements of the day. Our leaders have been handicapped in this by lack of sufficient funds and our churches must respond to these opportunities as a part of their yearly program, so that in at least the more important movements of the kind we shall be fully recognized. This recognition will increase our own self-esteem and open the way for larger service to the kingdom. It will further mean increased knowledge of and interest in missions, which logically lead to greater financial gains. Such movements as the Layman's Missionary Movement, the Missionary Education Movement, and the Federal Council of Churches of Christ in America, command our heartiest co-operation. In addition to these we mention those interdenominational movements on mission fields which continue to recognize the individuality of each denomination and yet so work as to minimize friction and overlapping in the fields occupied.

### (B) *The American Christian Convention Mission Boards With Local Conferences and Local Churches.*

The very nature of our principles have been so misunderstood and so misused as to weaken the links of the chain between our Mission Board and the local conferences and the local churches. Too often in our missionary work we have "turned every one to his own way" with the result that well formed plans of our leaders have failed of their achievement, complete statistics have been impossible, and we have been unable really to measure our own strength. Some who have opposed the methods adopted have cried that such methods interfered with the liberties offered by the principles of the Christian Church. It is the conviction of your Commission that methods of organized effort must no longer be confused with the principles upon which we stand and our people must learn to follow those plans proposed by our Mission Board so that a constructive work may be done and a complete system for checking results may be kept up. These methods or organization embrace local conference and local church mission secretaries and committees, who shall work in full accord with the Mission Board.

### (C) *The Pastor and Missions.*

The pastor is the key to the missionary situation. He can unlock his church for the mission cause, or he can lock it so effectively that no mission interest can enter. In some instances his lack of missionary interest is due to lack of knowledge, but in many others it is due to lack of a heart experience. Live churches are realizing this and we believe that eventually the man without a missionary message will be as "sounding brass" to all but the decaying, non-missionary church and he will be lost in the oblivion of the spiritually powerless.

Our colleges should adopt the strongest possible courses for missionary education in which the spiritual note should be dominant, and candidates for ordination should be required to pass a rigid examination along missionary lines.

For pastors in the work, frequent local missionary conferences for study and prayer should be held and in our denominational conventions the pastor should, through conferences for consultation arranged by our leaders, be made to feel that he is a vital part of our missionary work.



(D) *The Woman's Boards.*

We most heartily endorse the splendid work of our Woman's Boards. Enough cannot be said of the zeal and ability with which they have pushed their work to the front. In organizing new societies, in stimulating missionary interest among our young people, in enlisting the children for definite missionary service, in co-operating, organizing, and giving, they are a vital part of our mission program and deserve all possible recognition. It is the belief of a majority of your Commission, however, that to grant the request to make the presidents of the Woman's Boards members of the Executive Board of The American Christian Convention, would mean to overbalance that board toward missions, since the Home and Foreign Mission Secretaries are already members. A more satisfactory plan would be to make the presidents of the Woman's Boards members ex-officio of the respective departments of the Mission Board.

(E) *Plan of the Home and Foreign Mission Organization.*

We have made a careful study of the plan followed by the Home and Foreign Mission departments of The American Christian Convention Mission Board, and we are unanimous in the opinion that the plan is a success. We endorse the resolution adopted by the Boards in the 1917 session asking The American Christian Convention to modify its Constitution, especially Art. XII., so that the Mission Board of the Christian Church shall consist of two departments and boards of directors provided for in Art. X. and XI. working under the single incorporation known as the Mission Board of the Christian Church as at present constituted by charter from the State of Ohio. The united board itself asks it after three years of work under the plan, and it meets the purpose intended by the Springfield Convention without involving the difficulties of unnecessary legal procedure.

In view of the fact that the members of our Foreign Board are so vitally connected with the foreign work we would suggest that at least three members of this board be included in the personnel of future Foreign Mission Commissions.

2. OUR PRESENT METHODS AND FUTURE NEEDS IN MISSIONARY EDUCATION.

Our methods of missionary education have perhaps been as scientific and adaptable as the resources at hand would permit, but it is the feeling of your Commission that our program is entirely inadequate to meet the opportunities of the times. We commend the plan of introducing strong missionary programs into conference sessions, local Sunday-school and Christian Endeavor societies, and other church organizations. A larger place should be given to missionary literature. Church missionary committees should be appointed. Mission conferences, prayer groups, and study classes should be encouraged. These are all comprehended in the "Standard Missionary Church" program, the adoption of which we urge as the goal for every church.

We have already stated our conviction that our colleges should be asked to adopt the strongest possible course of missionary instruction and we further urge them to heartily support the Student Volunteer Movement in its commendable effort to bring our young people face to face with the great opportunities for Christian work offered by our mission fields.

A more extensive program of missionary instruction should be adopted in all these lines, and in order to avoid confusion and duplication these activities should be co-ordinated and directed by one central board.

Some of our conferences and many of our churches have not yet awakened to the missionary opportunity, but we are glad to see the interest increasing in the greater part. We note with utmost pleasure the splendid spirit which has prompted the progressive missionary work of the Southern Christian Convention especially during the past year. It is inspiring. It is worthy of highest commendation. Several other districts of our Church, sometimes with small numbers and many obstacles to overcome, have been pressing steadily forward with enlarged vision from year to year. We believe that when a similar spirit shall grip the hearts of our people throughout the country and when like movements shall begin to operate in a united and consecrated effort through a central leadership, the Christian Church shall have begun to attain that whereunto she is called in the service of our Lord Jesus Christ.

### 3. OUR PRESENT METHODS AND FUTURE NEEDS IN MISSIONARY GIVING.

Owing to the disjointed and haphazard methods which so many of our churches and conferences have, reliable statistics are practically unavailable in the Christian denomination. A study of past methods would be humiliating and a wasting of time. We need to begin almost from the ground floor. However, we are glad to note that recently a beginning in the right direction has been made.

The American Christian Convention should create a budget, including all its financial needs, to properly conduct every department of the work. This budget should be properly divided among the conferences and by the conferences among the local churches. This plan is scientific and it is good business. Foreign missions would have its place in this budget, and the conferences and churches should be led to feel a pride in meeting their apportionment. This budget should be a minimum and larger giving should be encouraged. As the very best plan for receiving offerings we heartily endorse the Every-member Canvass, and the Duplex Envelope, which provides for weekly mission offerings, and we would urge every church of our denomination to adopt the same within the shortest possible time.

A financial goal should be set by our Foreign Mission Board on the basis of The American Christian Convention budget, the same to become the goal of each local church on a per capita basis rather than a yearly basis.

### 4. THE FORWARD MOVEMENT OF THE CHRISTIAN CHURCH.

We give the Forward Movement of the Christian Church our strongest endorsement as one of the most commendable and far-reaching undertakings of the Church. With its emphasis upon Missions as one of the five points of its campaign we are sure that its leaders will become a great factor in coordinating and directing the missionary education of our Church, working as they will, in fullest accord with our Mission Board. We urge our entire brotherhood to get back of every missionary enterprise attempted by the united efforts of these leaders.

## VII. RECOMMENDATIONS

We recommend:

1. That we call upon our pastors, our conference officers, our church officials and the laity to give themselves in renewed consecration to intercessory prayer that the Lord of the harvest may send forth laborers into His

harvest, and that He may use us in every possible way to bring about the speedy evangelization of the world. We further recommend that we call upon all of our people to open their hearts to a deeper realization of the obligations of stewardship until we shall indeed become co-workers with Him in the Great Business of the Church.

2. That we endorse the policy of the Foreign Mission Board as set forth in the report of the Foreign Mission Secretary. (See Art. V.)

3. That a commission of not less than two, one minister and one layman, be sent to each of our foreign fields to study exact conditions of the work, in order that we may more intelligently plan for the proper enlargement of the work at the earliest possible moment. (See Art. V.)

4. That we pledge greater support to such interdenominational movements as the Laymen's Missionary Movement, The Missionary Education Movement, and the Federal Council of the Churches in America, and similar movements. (See Art. VI-1-A.)

5. That local conferences and local churches be called upon to show more loyalty to and co-operation with the Foreign Mission Board in their efforts to carry out plans for the work of the entire denomination. (See Art. VI-1-B.)

6. That our pastors be asked to accept the opportunities of the largest possible missionary leadership by private mission study, by forming groups for mission study and prayer, and by attending at least one mission conference each year. We further recommend that our denominational leaders be asked not to recommend to any church a man who is definitely known to be opposed or indifferent to foreign missions. (See Art. VI-1-C.)

7. That the presidents of the Woman's Boards for Home and Foreign Missions be made members ex-officio of the respective departments of the Mission Board (See Art. VI-1-D), creating departmental boards of six members each instead of five as they now stand. (Referred to Commission on Organization.)

8. That the Convention endorse the resolution adopted by the Mission Boards in their 1917 session asking The American Christian Convention to modify its Constitution, especially Art. XII., so that the Mission Board of the Christian Church shall consist of two departments and boards of directors provided for in Art. XI., working under the single incorporation known as the Mission Board of the Christian Church. (See Art. VI-1-E.)

9. That hereafter at least three members of the Foreign Mission Board be included in the personnel of future Foreign Mission Commissions. (See Art. VI-1-E.)

10. That a more extensive program of missionary education should be adopted among our people, along such lines as have proven efficient; that missionary literature should be wisely circulated as in the past; that the *Christian Missionary*, which we heartily endorse as a worthy mission organ, should be read by every pastor and layman. (See Art. VI-2.)

11. That our colleges be asked to include a strong missionary course of training in the curriculum of ministerial students, and that candidates for ordination should be compelled to pass an examination on certain prescribed forms of mission study. (See Art. VI-2.) (Referred to Board of Education.)

12. That The American Christian Convention should create an annual budget covering the financial needs to conduct every part of the work and that the foreign mission work should be included in this. (Art. VI-3.)

13. That a financial goal should be set by our Foreign Mission Board on the basis of The American Christian Convention budget, the same to become the goal of each local church on a per capita basis rather than on a yearly basis. (See Art. VI-3.)

14. That we endorse the Forward Movement of the Christian Church and pledge to it our hearty support as it co-operates with the Mission Board in

bringing our missionary enterprise at home and abroad to the highest state of efficiency and usefulness to the kingdom of Jesus Christ. (See Art. VI.-4.)

WILSON P. MINTON, *Chairman.*

J. O. WINTERS,

E. K. MCCORD,

J. F. BARNES,

MRS. M. T. MORRILL,

W. G. KERSHNER,

MRS. W. P. FLETCHER,

S. A. HOWELL,

FENNER BROWNELL.

Adopted.

## Report of Treasurer of the Mission Board

The following report was not submitted to The American Christian Convention, but the Treasurer asked the privilege of distributing it, which was granted, and it is herein recorded for the value of its information.

October 1, 1917, to September 30, 1918

### GENERAL SUMMARY

#### RECEIPTS

#### *Home Work:*

General Fund .....	\$14,078.55
American Bible Society .....	111.47
Bills Receivable .....	1,300.00
Bishop Cottage .....	2,280.10
Church Extension Fund .....	2,003.59
Elon Christian Orphanage .....	77.23
Franklinton .....	752.31
Hungarian Mission .....	31.55
	<hr/>
	\$20,634.80

#### *Foreign Work:*

General Fund .....	\$24,901.26
Borrowed for general work .....	1,000.00
Armenian and Syrian Relief .....	902.25
C. E. Missionary Fund .....	95.00
Girls' School .....	362.96
Japan Building Fund .....	1,249.53
Latin-America Fund .....	114.79
N. E. Missionary Fund .....	37.75
P. R. Building Fund .....	10.00
P. R. Mission Home .....	962.67
Rope Holders .....	44.00
Santa Isabel Chapel .....	1,143.96
Sendai Orphanage .....	450.18
	<hr/>
	\$31,274.35

#### *Administration:*

Christian Missionary .....	\$ 981.85
Forward Movement .....	712.50
	<hr/>
	\$ 1,694.35



Total of above .....	* \$53,603.40
Cash on hand Oct. 1, 1917 .....	5,109.55
	<u>\$58,713.05</u>

* Of this sum \$1,000.00 was borrowed, \$1,300 paid on loan, and \$1,897.59 legacy received last year and not distributed, leaving net receipts .....	\$49,405.91
Net receipts last year .....	42,830.07
	<u>\$ 6,575.84</u>

## DISBURSEMENTS

*Home Work:*

General Fund .....	\$10,300.29
American Bible Society .....	111.47
Bills Receivable .....	1,862.00
Bishop Cottage .....	3,100.00
Elon Christian Orphanage .....	77.23
Franklinton .....	752.31
Liberty Loan .....	1,000.00
	<u>\$17,203.30</u>

*Foreign Work:*

General Fund .....	\$18,341.17
Paid Loans .....	3,000.00
Armenian and Syrian Relief .....	902.25
Girls' School .....	362.96
Japan Building Fund .....	955.90
Latin-America Fund .....	200.00
P. R. Mission Home .....	800.00
Sendai Orphanage .....	340.98
	<u>\$24,903.26</u>

*Administration:*

General .....	\$ 4,945.59
Christian Missionary .....	1,276.69
Forward Movement .....	385.01
	<u>\$ 6,607.29</u>

Total of above .....	\$48,713.85
Cash on hand October 1, 1918 .....	† 9,999.20
	<u>\$58,713.05</u>
† Current Funds .....	\$6,884.29
Specials .....	2,542.56
Church Property Sales and Church Extension .....	572.35
	<u>\$9,999.20</u>

## FUNDS IN DETAIL

## HOME MISSION GENERAL FUND

*Receipts from—*

Churches .....	\$ 8,182.96
Sunday-schools .....	1,421.26
Christian Endeavor Societies .....	107.58
Personal Offerings .....	678.60
Permanent Fund Interest .....	920.37
Woman's Board for Home Missions .....	1,837.40
Missionary Societies .....	55.08

Conferences .....	76.77
Southern Christian Convention .....	500.00
Expense money returned .....	95.77
Ladies' Aid Societies .....	23.00
Miscellaneous sources .....	179.76
Transfer of account .....	550.00
	<hr/>
	\$14,628.55
Credit Balance, October 1, 1917 .....	3,471.74
	<hr/>
	\$18,100.29
<i>Disbursements for—</i>	
Home Missionaries' salaries and work .....	\$ 9,125.18
Travel and expense, Home Mission Secretary .....	404.97
Printing .....	247.06
Postage .....	163.75
Annuity Interest .....	89.37
Office Supplies .....	24.45
Church Extension Fund .....	102.24
Miscellaneous .....	143.27
Temporary loan .....	550.00
	<hr/>
	\$10,850.29
Half of Administration expense .....	2,472.79
Half of Christian Missionary expense .....	147.42
	<hr/>
	\$13,470.50
Credit Balance, October 1, 1918 .....	4,629.79
	<hr/>
	\$18,100.29

## FOREIGN MISSION GENERAL FUND

*Receipts from—*

Churches .....	\$12,701.88
Sunday-schools .....	1,148.91
Christian Endeavor Societies .....	383.78
Personal Offerings .....	1,435.60
Woman's Board for Foreign Missions .....	5,599.73
Permanent Fund Interest .....	312.63
Missionary Societies .....	101.30
Travel Expense money returned .....	29.41
Conferences .....	827.96
Ladies' Aid Societies .....	40.50
Southern Christian Convention .....	2,100.00
Miscellaneous sources .....	253.28
	<hr/>
	\$24,934.98
Loans .....	1,000.00
India Mission .....	5.09
Rope Holder Fund transferred .....	44.00
	<hr/>
	\$25,984.07

*Disbursements for—*

Japan Mission and work .....	\$ 9,343.94
Exchange on money .....	99.00
Porto Rico Mission and work .....	4,598.00
Interest on Loans .....	522.50
Annuity Interest .....	59.88
Postage .....	112.55
Printing .....	348.82
Travel and expense, Foreign Mission Secretary .....	443.70
Dona Delfina .....	48.50

Salary and furlough expense, E. K. McCord. ....	2,147.01
Salary and furlough expense, Miss Olive G. Williams .....	350.00
Porto Rico Bell and shipment .....	146.03
Headquarters Bldg., N. Y. ....	36.00
Office Supplies .....	25.46
Miscellaneous .....	93.50

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\$18,374.89

Bills Payable .....	1,000.00
Half of Administration Expense .....	2,472.80
Half of Christian Missionary Expense .....	147.42
Latin America Fund .....	85.21

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\$22,080.32

Debit Balance, October 1, 1917 .....	10,468.99
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\$32,549.31

Debit Balance, October 1, 1918 .....	6,565.24
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\$25,984.07

## ADMINISTRATION EXPENSE

M. T. Morrill, Foreign Secretary's Salary .....	\$ 1,450.02
Omer S. Thomas, Home Secretary's Salary .....	1,450.00
J. G. Bishop, Financial Agent's Salary .....	568.73
Amy M. Ruse, Office Assistant's Salary .....	734.50
Expense of Board Meeting .....	185.34
Bond for Treasurer .....	25.00
Office Supplies .....	21.60
Towel Supply .....	9.75
Auditor's Salary .....	30.00
Telephone Rent and messages .....	47.50
Miscellaneous .....	203.15
Rent .....	300.00

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\$ 5,025.59

Credit .....	80.00
Half transferred to Home Mission account .....	2,472.79
Half transferred to Foreign Mission account .....	2,472.80

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\$ 5,025.59

## CHRISTIAN MISSIONARY

*Receipts:*

For subscriptions .....	\$ 977.72
For sale of old papers and bound volume .....	4.83

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\$ 981.85

*Disbursements:*

Printing .....	\$ 995.75
Postage .....	147.85
Publisher's Expense .....	59.19
Engraving .....	64.90
Binding Files .....	9.00

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\$1,276.69

Half of debit balance trans. to H. M. Acct. ....	147.42
Half of debit balance trans. to F. M. Acct. ....	147.42

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\$1,276.69

## \* FORWARD MOVEMENT

*Receipts:*

Returned from Forward Movement for money advanced	\$500.00	
Returned from Forward Movement .....	212.50	\$712.50
		<hr/>

*Disbursements:*

Executive and office expense .....	\$180.10	
Travel .....	10.64	
Interest .....	194.27	
		<hr/>
	\$385.01	
Advanced money .....	327.49	\$712.50
		<hr/>

\* NOTE: The Mission Department has advanced the money for the organization of the Forward Movement from its beginning.

## AMERICAN BIBLE SOCIETY

*Receipts:*

From churches, Sunday-schools and individuals .....	\$111.47
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*Disbursements:*

Paid to the treasurer of the Society .....	111.47
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## BISHOP COTTAGE—SILVER ANNIVERSARY FUND

*Receipts:*

From Personal Offerings .....	\$ 120.85	
From Woman's Board for Home Missions .....	2,159.25	
		<hr/>
	\$2,280.10	
Credit balance, October 1, 1917 .....	876.61	\$3,156.71
		<hr/>

*Disbursements:*

Paid F. S. Hendershot .....	\$3,100.00	
Credit balance, October 1, 1918 .....	56.71	3,156.71
		<hr/>

## CHURCH EXTENSION FUND

*Receipts:*

From legacy, money reported undistributed last year ..	\$1,897.59	
From other sources .....	106.00	
		<hr/>
	\$2,003.59	
Credit balance, October 1, 1917 .....	18.97	\$2,022.56
		<hr/>

*Disbursements:*

Invested .....	\$1,862.00	
Cash in bank .....	160.56	2,022.56
		<hr/>

## ELON CHRISTIAN ORPHANAGE

*Receipts:*

From churches and Sunday-schools .....	\$ 66.13
From Woman's Board for Home Missions .....	11.10
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	\$ 77.23

*Disbursements:*

Paid C. D. Johnston, Treasurer .....	\$ 77.23
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## FRANKLINTON

*Receipts:*

From Woman's Board for Home Missions .....	\$ 694.87	
From Personal Offerings .....	26.00	
From churches and Sunday-schools .....	31.44	

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 \$ 752.31
*Disbursements:*

Paid Franklinton Treasurer .....	\$ 752.31	
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## HUNGARIAN MISSION

*Receipts:*

From Sunday-schools .....	\$ 31.55	
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Credit balance, October 1, 1918 .....	\$ 31.55	
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## ARMENIAN AND SYRIAN RELIEF

*Receipts:*

From Churches and Sunday-schools .....	\$669.95	
From Personal Offerings .....	228.30	
From Woman's Board for Foreign Missions .....	4.00	\$ 902.25

*Disbursements:*

Paid Cleveland H. Dodge, Treasurer .....	\$ 902.25	
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## CHRISTIAN ENDEAVOR MISSIONARY FUND

*Receipts:*

From Christian Endeavor Societies .....	\$ 95.00	
Credit Balance, October 1, 1917 .....	564.09	\$ 659.09

Credit balance, October 1, 1918 .....	\$ 659.09	
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## GIRLS' SCHOOL

*Receipts:*

From Woman's Board for Foreign Missions .....	\$210.46	
From Churches and Sunday-schools .....	92.50	
From Personal Offerings .....	60.00	\$ 362.96

*Disbursements:*

Paid C. P. Garman, Treasurer Japan Mission .....	\$ 362.96	
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## JAPAN BUILDING FUND

*Receipts:*

From Woman's Board for Foreign Missions .....	\$ 911.37	
From Churches and Sunday-schools .....	151.16	
From Personal Offerings .....	\$ 187.00	
	\$1,249.53	
Credit Balance, October 1, 1917 .....	138.75	\$1,388.28

*Disbursements:*

Paid C. P. Garman, Treasurer Japan Mission .....	\$ 955.90	
Credit Balance, October 1, 1918 .....	432.38	\$1,388.28

## LATIN-AMERICA FUND

*Receipts:*

From Sunday-schools .....	\$114.79	
Debit Balance, transferred to Foreign Mission Acct. . .	85.21	\$ 200.00

*Disbursements:*

Paid Jas. H. Post, Treasurer .....	\$ 200.00	
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## NEW ENGLAND MISSIONARY FUND

*Receipts:*

From New England Churches .....	\$	37.75
Credit Balance, October 1, 1918 .....	\$	37.75

## PORTO RICO BUILDING FUND

*Receipts:*

From Sunday-schools .....	\$10.00	
Credit Balance, October 1, 1917 .....	74.53	\$ 84.53
Credit Balance, October 1, 1918 .....		\$ 84.53

## PORTO RICO MISSION HOME

*Receipts:*

From Personal Offerings .....	\$ 19.00	
From Churches .....	32.05	
From Woman's Board for Foreign Missions.....	911.62	
	\$ 962.67	
Credit Balance, October 1, 1917 .....	50.00	\$1,012.67

*Disbursements:*

Paid D. P. Barrett .....	\$ 800.00	
Credit Balance, October 1, 1918 .....	212.67	\$1,012.67

## ROPE HOLDER ACCOUNT

*Receipts:*

From Personal Offerings .....	\$ 44.00
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*Disbursements:*

To transfer to Foreign Mission account .....	\$ 44.00
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## SANTA ISABEL CHAPEL

*Receipts:*

From Woman's Board for Foreign Missions .....	\$1,065.42	
From Personal Offerings .....	41.23	
From Churches and Sunday-schools .....	37.31	\$1,143.96
Credit Balance, October 1, 1918 .....		\$1,143.96

## SENDAI ORPHANAGE

*Receipts:*

From Woman's Board for Foreign Missions .....	\$195.10	
From Churches and Sunday-schools .....	225.08	
From Personal Offerings .....	30.00	\$ 450.18

*Disbursements:*

To C. P. Garman, Treasurer Japan Mission .....	\$ 450.18
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## CHURCH PROPERTY SALES

*Receipts:*

From sale of Church Property .....	\$5,611.79
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*Disbursements:*

Invested .....	\$5,500.00	
Cash in Bank .....	111.79	\$5,611.79

## CHURCH EXTENSION FUND

*Receipts:*

From legacy .....	\$1,897.59	
From other sources .....	106.00	
	<u>\$2,003.59</u>	
Credit Balance, October 1, 1917 .....	18.97	\$2,022.56

*Disbursements:*

Invested .....	\$1,862.00	
Cash in bank .....	160.56	\$2,022.56

## PERMANENT FUND ACCOUNT

On hand, October 1, 1917—		
Home Missions, General Fund .....	\$10,229.59	
Church Property Sales .....	5,611.79	
Foreign Missions .....	5,336.28	
	<u>\$21,177.66</u>	

## Received during the year:

Home Missions .....	\$62.00	
Foreign Missions .....	62.00	124.00
		<u>\$21,301.66</u>

## On hand, October 1, 1918—

Home Missions .....	\$10,291.59	
Church Property Sales .....	5,611.79	
Foreign Missions .....	5,398.28	
	<u>\$21,301.66</u>	

## PERMANENT FUND INVESTMENT

*Home Missions:*

Stock National Fire Insurance, 5 shares .....	\$ 500.00
Stock National Fire Insurance, 5 shares .....	1,125.00
Stock Union Light and Power Company .....	1,000.00
Mortgage, House and Lot in Dayton .....	700.00
Mortgage, House and Lot in Dayton .....	1,000.00
Interest bearing note .....	1,000.00
Interest bearing note .....	3,412.22
Cash in safe .....	2.87
Bonds .....	1,639.50
Certificate of deposit .....	50.00
Cash in bank .....	12.00
	<u>\$10,291.59</u>

*Foreign Missions:*

Interest bearing note .....	\$ 2,287.78
Bonds .....	2,048.50
Certificate of Deposit .....	50.00
Stock Union Light and Power Company .....	1,000.00
Cash in Bank .....	12.00
	<u>\$ 5,398.28</u>
Church Property Sales, as above .....	\$ 5,611.79
Invested in Mosler safe .....	82.50

## ANNUITY

## Annuity bonds received during the year:

Home Missions \$62.00; Foreign Missions \$62.00 .....	\$ 124.00
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The Board now has out 12 interest bearing annuity bonds aggregating:

For Home Missions .....	1,887.00
For Foreign Missions .....	1,337.00
	<u>\$3,224.00</u>

### RECEIPTS FOR MISSIONS BY QUADRENNIUMS

	Home Missions	Foreign Missions	Total
First six years	\$ 8,564.75		\$ 8,564.75
1878-1882	6,129.86		6,129.86
1882-1886	10,904.48	\$ 1,281.69	12,186.17
1886-1890	16,953.18	7,019.38	23,972.56
1890-1894	17,285.38	18,461.39	35,746.77
1894-1898	20,968.46	21,272.90	42,241.36
1898-1902	24,604.69	35,076.55	59,681.24
1902-1906	34,301.29	50,675.23	84,976.52
1906-1910	37,534.33	64,093.72	101,628.05
1910-1914	42,476.04	83,383.08	125,859.12
1914-1918	64,962.01	101,636.40	166,598.41
	<u>\$284,684.46</u>	<u>\$382,900.34</u>	<u>\$667,584.81</u>

The assets of the Mission Board at the close of the fiscal year are as follows:  
*Home Missions:*

Permanent fund .....	\$10,374.09	
Church Extension fund .....	2,022.56	
Church Property Sales fund .....	5,611.79	
Wyoming Mission Home .....	1,893.66	\$19,902.10

*Foreign Missions:*

Permanent Fund .....	\$ 5,398.28	
Japan Mission Property .....	30,100.00	
Porto Rico Mission Property .....	21,000.00	\$56,498.28

*Office Furniture and Fixtures* ..... 750.00

Total ..... \$77,150.38

The value of the permanent assets added to the Foreign Missions during the quadrennium was:

Permanent Fund .....	\$ 1,262.00	
Mission Property .....	13,075.00	\$14,337.00

Assets added to Home Missions during the quadrennium:

Permanent Fund .....	\$ 862.00	
Church Extension Fund .....	2,003.59	
Church Property Sales .....	5,611.79	
Wyoming Mission Home .....	1,893.66	\$10,371.04
		<u>\$25,708.04</u>

Respectfully submitted,

OMER S. THOMAS, Treasurer.



## Report of Department of Publishing

BY O. W. WHITELOCK, Secretary.

*To the Members of The American Christian Convention and Brethren—*

As Secretary of Publishing, I make my quadrennial report of the activities of the Christian Church along publishing lines.

Unusual conditions have prevailed during the entire period of the Quadrennium. The world war has affected every line of commercial enterprise. Unless an industry has been engaged in producing some kind of war material it has been disastrously affected. The publishing business is one that has been hard hit. Printing material, especially paper, has been scarce and commands a very high price. Another condition brought about by the war is, people are not reading extensively only along war lines. People are reading newspapers and magazine articles upon war questions, but there is a general falling off in other lines of reading. This is partly due to the intensity of the war work and the great publicity campaigns conducted in the war interests. These abnormal conditions have very greatly reduced our publication of books. Our church weekly, monthly, and quarterly issues, while affected to some extent, yet their circulation has been fairly well sustained. The Christian Publishing Association is the publisher for the church at large and the larger part of the books and papers concerning the church are published by it. Mr. C. B. Riddle, Burlington, N. C., is the publishing agent of The Southern Christian Convention. Prof. J. N. Dales is editor of *The Christian Vanguard*, the official organ of the Ontario Christian Conference of Canada, and is published by this conference. *The Christian Missionary* is published by the Mission Board of the church and is from the C. P. A. publishing house. I shall call your attention briefly to the various publications issued regularly by these publishing interests.

First to be mentioned are those published by The Christian Publishing Association, Dayton, Ohio.

*The Herald of Gospel Liberty* is the official organ of the church and is the most important of its publications. The present editor is Rev. J. Pressley Barrett, D. D. The paper was founded by Elias Smith in 1808, the first issue being September first of that year. This paper has the distinction of being the oldest religious newspaper in the world. The paper is issued weekly and at the present time has twenty-four pages. During a portion of the Quadrennium it contained thirty-two pages, but on account of the high cost of paper and the great expense of publishing, was reduced to its present size.

This paper is a religious home paper, not intended to be great in a literary sense nor given over to technical discussion of questions of theology, but intended to present the principles of the Christian Church and the way of righteousness in such a manner as to help build up the Christian life of the laity of the church and give useful information and aid to our ministry. Under the editorship of Dr. Barrett the paper has been of general spiritual and religious uplift and I think generally acceptable to the laity, who are its readers. Some of the ministry have not been so well pleased and are not giving it as loyal support as the importance of the paper to the cause of the church demands. Others of the ministry are giving it hearty support and are pleased with many of its editorials and contributed articles.

The various departments of the church have space in the paper, which is used by the secretary of the department to present to the church at large matter of especial interest to that department, and by the person who is in a position to know the most important and vital needs and purposes of that department. "The News From the Field" is one of the most useful and interesting parts of the paper, giving the news from the various church fields. Through these notes the whole church is kept in touch with the church life in the various fields in which our churches are located. The news field is very important and should be used by our churches and ministry to a greater extent than heretofore. News of the church and ministry should be given without embellishment and without speculation. Plans that have overcome difficulties and those that have been specially successful should be stated in a concise form in the field notes for the benefit of others. My personal view is that *The Herald* should be made more and more a *religious newspaper*.

The general news items are well prepared and very useful to the person who has but little opportunity for reading the larger daily newspapers. *The Herald* should be more generally read by ministry and laity. Suppose you don't like some things the editor says and condemn him because he don't say something on other lines, if you read the paper week after week I venture the assertion that even the "knocker" will find much that will benefit him if he is not too biased to use it.

The actual paid subscriptions to *The Herald* at the present time is only about 4,200. The average number printed during the past year was 4,693, but this average includes extras sent out by the Forward Movement. The best publicity medium for the Forward Movement enterprise is *The Herald of Gospel Liberty* and it should be constantly utilized by those in charge of this movement. The paper should boost the movement and the movement should in turn boost the paper.

#### SUNDAY-SCHOOL LITERATURE

By Sunday-school literature I mean all that class of publications which has for its object the building up of our Sunday-schools and making them more efficient. While we usually consider our church paper the most important of our publications, yet from the point of view that more lives are touched and molded the Sunday-school literature stands first.

Rev. S. Q. Helfenstein, D. D., is the editor of our Sunday-school quarterlies and Sunday-school papers. Hermon Eldredge, a layman, is editor of *The Teachers and Officers Journal*.

#### THE BIBLE CLASS QUARTERLY

as the name would indicate, is published quarterly. This quarterly is well prepared as a help to adult classes and Home Department pupils in the study of the International Sunday-school lessons. It is a pamphlet of forty-eight pages. The lesson text is printed in the American and Authorized Version. It is considerable expense and a consumer of space to print both versions, but the demand in some sections of our Zion is so insistent for the one and in others for the other that the Publishing Board has generously compromised by printing both versions.

Our *Bible Class Quarterlies* give pretty general satisfaction, the lesson comments being about what the average Sunday-school pupil will read. The

leading thoughts of the lesson are concisely stated and in such a way that most pupils can readily get them. No teacher should be satisfied with the lesson notes of the quarterly, but should study *The Teachers and Officers Journal* and other helps as Peloubet's Notes and Arnold's Commentary. The average number of *Bible Class Quarterlies* printed the past year was 40,250 copies. During the third quarter of 1914 there were 39,000 used. A net gain of 1,250 copies, which speaks well for the popularity of this quarterly.

#### INTERMEDIATE QUARTERLY

This quarterly is the *Bible Class Quarterly* in a simplified form, following very closely the outline and general thought of the *Bible Class Quarterly* and contains thirty-two pages. It is a help on the International lessons for intermediate pupils. The average number printed per quarter for the past year was 17,500, while for the third quarter of 1914 there were used 20,000 of these quarterlies—a loss of 2,500.

#### THE JUNIOR QUARTERLY

has very much the appearance of the *Intermediate Quarterly*, contains the same lesson texts, but the notes or helps and comments on the lesson are suited to the pupils in the Junior grades. The *Junior* the past year had an average quarterly circulation of 10,875, while the last quarter of 1914 the number used was 10,500, a gain of 375 over the last quarter of the former Quadrennium.

The average of all the quarterlies published for the past year was:

<i>Bible Class</i> .....	40,250
<i>Intermediate</i> .....	17,500
<i>Juniors</i> .....	10,875

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A total of ..... 68,625

Quite a number of our schools—from 10 to 12½ per cent.—are using the graded Sunday-school lesson series, but I cannot say exactly how many. It does not seem that the use of the graded lessons among our schools is increasing very rapidly—in fact, the total value of the sales would indicate a reduction, for the sales to the end of August last year were \$2,521.00, while this year were for same period, \$2,351.00.

#### THE SUNDAY SCHOOL HERALD

is the Sunday-school paper used for the older pupils in our schools, while the *Junior Herald* and *Little Teacher* combined is used for the younger pupils.

Many of the articles in these papers are well adapted for the pupils for which they are intended, yet as Sunday-school papers they are not as attractive to the young people as they should be. Mrs. Bullock has written some splendid articles for these papers. She is one of our best writers for the young people. We need an editor for the Sunday-school papers who will give her time and thought to making these papers attractive and helpful to the children and young people. Preparing lesson comments for the quarterlies is a different field from the preparation of papers attractive and helpful to the young life of our schools. One requires a Biblical student and scholar, the other requires a person who can write attractive stories for the young. We can scarcely expect the two qualifications in one person.



I believe this convention should, in some way, go on record favoring two editors for our Sunday-school literature; one to prepare the lesson comments and the other the general reading matter for our schools. Of course, two editors will be an additional expense and that has to be considered always. Our schools ought to be willing to pay more for better service.

*The Sunday School Herald* for the past year had an average weekly circulation of 11,768, and *The Junior Herald* 8,202, a total average per week of 19,970.

If we consider the number of quarterlies used and also the number of pupils who use the graded lessons, not much in excess of one-fourth of our Sunday-school pupils read the Sunday-school papers, but in this statement we probably overlook the fact that several pupils are often in one family. Our Sunday-school papers might be used to advantage in getting important news, information, booster plans, etc., to the attention of the individual pupils of our schools and be the means of getting

#### THE TEACHERS AND OFFICERS JOURNAL

into all our schools. This *Journal* is ably edited by Mr. Hermon Eldredge, assisted by a group of special contributors who are the best or among the best to be found in our church.

I desire especially to appeal to our superintendents and teachers to take and read with care and to use the suggestions found in the *Journal*. I do not think our officers and teachers appreciate the *Journal* according to its merits. The average circulation is 1,775 per quarter. It has never paid the cost of production.

I fear that one of the reasons that more *Journals* are not used in our schools is that Sunday-school superintendents do not "study to show themselves workmen of whom we need not be ashamed."

If every superintendent would study the *Journal* and urge his teachers to read and follow its suggestions it would have a much larger circulation and our Sunday-schools would increase in attendance and interest.

All graded lessons, cards, and other supplies used in our Sunday-schools should be ordered from The Christian Publishing Association, Dayton, Ohio. These are kept in stock all the time and can be secured as cheaply and quickly from our own publishing house as from any other. Our motto should always be, "*Order from our own house.*"

All our Sunday-schools should read and heed the scriptures; "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

#### BOOK PUBLICATIONS

On account of war conditions not many books or tracts have been published. The following have been published during the past Quadrennium:

- 1,000 *The Making of Men*—Harper.
- 1,000 *Modern Words of Religion*—Summerbell.
- 1,200 *Garden Spots In the Old Testament*—Barrett.
- 1,000 *Evenings With Uncle 'Bijah*—Whitaker.
- 500 *Public Activities of J. J. Summerbell*—C. Summerbell.
- 1,000 *The Church*—Burnett.
- 500 *Evangelism*—Powers.



- 2,000 Evangelism—*Burnett*.  
 Laymen In Church and Conference—*Whitelock*.  
 2,000 The Coming of The Kingdom of God—*Peters*,  
 1,000 Principle or Principles, Which?—*Weston*.  
 5,000 Vital Distinctions Between Christians and Campbellites—*Whitaker*.  
 3,000 A Home Department Visitor Visits—*Bullock*.

At present the Association has on sale the following list of its own publications:

- Autobiography of Abraham Snethen—*Lamb and Burnett*.  
 Bible Doctrine—*Wm. Kincade, edited by Rev. S. Q. Helfenstein*.  
 Campbellism Is Rebellion—*J. J. Summerbell*.  
 Centennial of Religious Journalism—*Barrett*.  
 Children's Missionary Stories—*Mrs. Burnett*.  
 Christians and the Great Commission, The—*Bishop*.  
 Christian Annual, The—*Burnett*.  
 Christian Endeavor Addresses—*Burnett*.  
 Christian Home Training—*Martyn Summerbell*.  
 Christian Hymnary, The.  
 Church, The Pillar and Ground of the Faith, The—*Burnett*.  
 Democracy of Religion—*McWhinney*.  
 Dick Haley—*Whitaker*.  
 Ethical Science—*McWhinney*.  
 Evangelism—*Powers*.  
 Evangelism—*Burnett*. The Laymen in Church and Conference—*Whitelock*.  
 Evenings With Uncle 'Bijah—*Whitaker*.  
 Faith for the College Man—*Martyn Summerbell*.  
 Forty Years On the Firing Line—*Barrett*.  
 Fruit Bearing Truths—*Barrett*.  
 Garden Spots In the Old Testament—*Barrett*.  
 Generally Accepted Laws of Parliamentary Practice—*Barrett*.  
 History of The Christian Denomination, A—*Morrill*.  
 Kingdom of God, The—*Holmes*.  
 Making of Men, The—*Harper*.  
 Memorial of Austin Craig.  
 Minister, The—*Staley*.  
 Modern Light Bearers—*Barrett*.  
 Modern Words of Religion—*Carlyle Summerbell*.  
 Origin and Principles of the Christians—*Burnett*.  
 Overman-Whitaker Debate.  
 Puritan Captain, A—*Charlton*.  
 Public Activities of J. J. Summerbell—*Carlyle Summerbell*.  
 Scripture Doctrine—*J. J. Summerbell*.  
 Six Centuries—*J. J. Summerbell*.  
 Triumphs of Faith—*McReynolds and Dales*.  
 Writings and Addresses of Austin Craig—*Martyn Summerbell*.

Here are thirty-seven titles and of this number books only one was published within the past year. The latest issues are typographically well done, and the matter is of decided value.

The Association sells many books not published by it. Almost any book on the general market may be ordered through the Publishing House.

The Association should receive the bulk of the book patronage of our church people. While the profits on the sales would be small, yet by so doing our churches and members would show their loyalty to our own. The Association belongs to our church and should receive its support.

## THE CHRISTIAN MISSIONARY

is edited by Rev. M. T. Morrill, Foreign Mission Secretary, printed by the Publishing Association, but published by the Mission Board. It is a monthly magazine devoted to the cause of missions in the Christian Church and is very useful and helpful to that cause. It has a monthly circulation of almost 2,200 copies.

*The Christian Annual* is the official book of The American Christian Convention, edited by the Secretary of the Convention, and published by the Association under the orders of the Convention. The *Annual* is full of statistical and valuable church information, and is the ready reference book for the entire church. If you are in doubt about any person claiming to be a minister of the Christian Church, consult the last *Annual*. For 1918 there were printed 1,200 copies.

Every minister, church, and conference officer should have a copy of the *Annual* each year and the laity would be greatly benefited by its use.

Publications of and for the benefit of the Christian Church neither printed nor published by The Christian Publishing Association are:

## THE CHRISTIAN SUN,

the organ of The Southern Christian Convention, published by the convention and edited by C. B. Riddle, is a neat sixteen-page paper issued weekly from the press of the Burlington Printing Company, Burlington, N. C. It contains much local news of interest to the churches of this convention and much matter of great help and value to the churches of the convention, together with editorials and articles which are well calculated to build up the character of the people and spur the church to greater activity and sacrifice.

*The Sun* has a weekly circulation of 2,000 copies.

The Southern Christian Convention, through its publishing agent, C. B. Riddle, sells books, Bibles, and church supplies.

The Southern Convention also publishes each December, under the management of Mr. C. B. Riddle, the *Christian Annual* of this convention, which includes the proceedings of all the conferences and religious associations of that convention. It is circulated almost exclusively in the bounds of the churches and conferences of that convention.

## THE TITHER

is an interdenominational publication devoted to the tithing and Christian stewardship, also edited by Mr. Riddle, with Karl Lehman and others as associate editors.

## THE CHRISTIAN VANGUARD,

published by the Ontario Christian Conference of Canada, in the "interest of God's Kingdom." It is an eight-page paper published every two weeks. It has many news letters from the churches of the conference which are inspiring and helpful to the entire brotherhood in the conference district. Prof. J. N. Dales, Drayton, Ontario, is the gifted editor of this paper. He is intensely interested in the success of the Christian Church in Canada.

The publications of the Christian Church are of the greatest importance to the church. They are on the whole good and helpful to foster religious

thought and to maintain and develop the Christian life in the individual member, but they do not seem to have the power to attract people and expand into new fields of Christian life and activity. The church wants somebody who can so write as will create an appetite, a real hungering after religious thought and literature. After victory over the Hun has become an accomplished fact, when peace is restored to the world, we hope then some one in our church will arise that can reach and win the hearts of the people to the cause of Christ and His righteousness by the power of his pen, which influence may be deepened and widened by the printing press and the Publishing House.

O. W. WHITELOCK, Secretary Publishing.

Adopted.

## Report of Commission on Publicity and Literature

### MEMBERS OF THE COMMISSION

Rev. M. T. Morrill, Chr., Dayton, Ohio.  
Hon. O. W. Whitelock, Huntington, Ind.  
Rev. F. H. Peters, New Bedford, Mass.  
Rev. C. B. Riddle, Elon College, N. C.  
Mrs. Ella S. Watson, Jireh, Wyoming.

John J. Kyle, Perlee, Iowa.  
Rev. J. F. Burnett, Dayton, Ohio.  
Rev. Wm. M. Dawson, Yellow Springs, O.  
Rev. O. D. Stoddard, Merom, Indiana.

To The American Christian Convention—

DEAR BRETHREN:

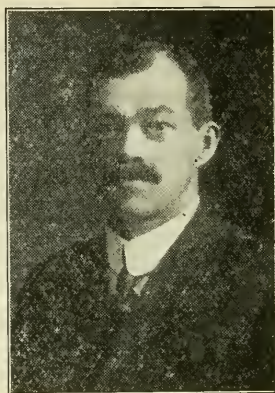
I. This Commission considers its function to be: to survey our denominational field with respect to religious publicity and literature; to study the character and make-up of our present publications and literature; to judge of the present need and whether it is being fairly met by denominational publications; and to report conclusions by recommendations or otherwise. This statement sounds simple enough, but to actually do what is contemplated has not proved so easy.

### II. Survey of the field.

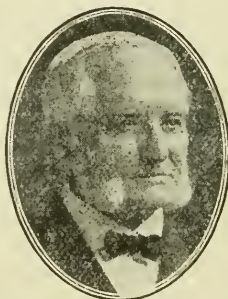
In circulation among our people are at least four types of religious literature: (a) General periodicals—*Herald of Gospel Liberty*, *Christian Sun*, and *Christian Vanguard*; (b) Special literature for Sunday-schools—*Sunday School Herald*, *Junior Herald*, *Teachers and Officers Journal*, *Bible Class Quarterly*, *Intermediate Quarterly*, and *Junior Quarterly*; a magazine to represent our missionary department, *The Christian Missionary*; two year books, called "The Christian Annual," one with annual statistics, church and ministerial lists, and other valuable matter, published at Dayton, by The American Christian Convention; the other containing "proceedings of all the conferences of the Southern Christian Convention, of Christian Missionary Associations for the year, church and ministerial directory, appointments for the year." The latest volume is published by C. B. Riddle for the organizations and people of the Southern Christian Convention. There is also a guide for Sunday-school and Christian Endeavor workers, "Young People's Sunday-school and Christian Endeavor Handbook," published for and almost exclusively used among our southern churches. These publications seem to be of sufficient variety to cover the field well, but their circulation in every case is so limited as to hinder their



REV. A. D. WOODWORTH, D. D.  
Missionary to Japan  
Home on Furlough



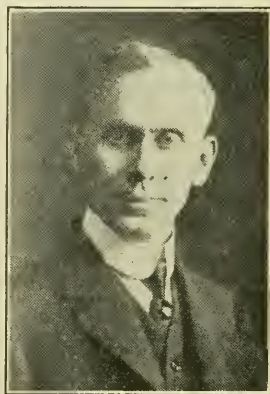
REV. E. K. MCCORD, D. D.  
Missionary to Japan  
Home on Furlough



REV. J. G. BISHOP, D. D.  
Who Consecrated the  
Convention With Prayer



REV. W. H. DENISON, D. D.  
Superintendent The Forward  
Movement of the Christian Church



REV. G. C. ENDERS, D. D.  
Who Conducted the  
Morning Meditations



usefulness. (c) A third type of literature consists of pamphlets and leaflets of inexpensive character, circulated freely or nearly so. Pamphlets like "The Origin and Principles of the Christians," "Prayer and Missions," etc., have a permanent value; most of the leaflets are of temporary value, becoming out of date after a few months' use, but serving a good purpose meantime. (d) The fourth type consists of book literature on a limited variety of Christian and religious themes, devotional, inspirational, doctrinal, practical, issued by The Christian Publishing Association. At present the Association has on sale the following-named books of its own publication:

Autobiography of Abraham Snethen—Lamb and Burnett.  
 Bible Doctrine—Wm. Kinkade, edited by Rev. S. Q. Helfenstein.  
 Campbellism Is Rebellion—J. J. Summerbell.  
 Centennial of Religious Journalism—Barrett.  
 Children's Missionary Stories—Mrs. Burnett.  
 Christians and the Great Commission, The—Bishop.  
 Christian Annual, The—Burnett.  
 Christian Endeavor Addresses—Burnett.  
 Christian Home Training—Martyn Summerbell.  
 Christian Hymnary, The.  
 Church, the Pillar and Ground of the Truth, The—Burnett.  
 Democracy of Religion—McWhinney.  
 Dick Haley—Whitaker.  
 Ethical Science—McWhinney.  
 Evangelism—Powers.  
 Evangelism—Burnett. The Layman in Church and Conference—Whitelock.  
 Evenings With Uncle 'Bijah—Whitaker.  
 Faith For the College Man—Martyn Summerbell.  
 Forty Years on the Firing Line—Barrett.  
 Fruit-Bearing Truths—Barrett.  
 Garden Spots in the Old Testament—Barrett.  
 Generally Accepted Laws of Parliamentary Practice—Burnett.  
 History of the Christian Denomination, A—Morrill.  
 Kingdom of God, The—Holmes.  
 Making of Men, The—Harper.  
 Memorial of Austin Craig.  
 Minister, The—Staley.  
 Modern Light Bearers—Barrett.  
 Modern Words of Religion—Carlyle Summerbell.  
 Origin and Principles of the Christians—Burnett.  
 Overman-Whitaker Debate.  
 Puritan Captain, A—Charlton.  
 Public Activities of J. J. Summerbell—Carlyle Summerbell.  
 Scripture Doctrine—J. J. Summerbell.  
 Six Centuries—J. J. Summerbell.  
 Triumphs of Faith—McReynolds and Dales.  
 Writings and Addresses of Austin Craig—Martyn Summerbell.

Here are thirty-seven titles, and of this number of books only one was published within the past year. The latest issues are typographically well done, and the matter is of decided value. (Under this fourth heading of course there is a much greater variety of religious books by other publishers in circulation among our people, but this is not our present concern.)

The above list is certainly no larger than we ought to expect for adequate expression of our denominational activities and life. Whether that expression could be given through a less number of publications is a point not demonstrated.

### III. Circulation.

Our next inquiry is regarding the circulation of the publications just listed and mentioned.

(a) The average weekly edition of *The Herald of Gospel Liberty* for the year 1917 was 4,800, the bulk of each edition being circulated in Ohio, Indiana and Illinois, the rest of the edition distributed in diminishing numbers in the States as follows: New York, Pennsylvania, Iowa, Kansas, Virginia, Missouri, New Jersey, Maine, Michigan, Massachusetts, Canada, and miscellaneous.

Manifestly the official organ of our denomination reaches but a shamefully small per cent, of our people. If on an average four persons read each copy of *The Herald*, less than 20,000 of our people are keeping in touch with general denominational affairs, and the truth probably would compel us to place the figure considerably below 20,000. When the general percentage of *Herald* readers is so small, it is hardly necessary to point out how few are its readers in New England, the South, and West of the Mississippi, and the list is almost blank in Kentucky and West Virginia.

*The Christian Sun*, when this was written, was issuing 2,150 copies weekly, and they circulated chiefly in Virginia and North Carolina. By conferences, the Eastern Virginia leads, and the others run in the following order: North Carolina, Alabama, Georgia and Alabama, Virginia Valley. There is a very small miscellaneous list. *The Sun* expects patronage chiefly in southern territory; but it is not well represented in any conference, and by few readers in Alabama, Virginia Valley, and Georgia. The Southern Christian Convention has an effective organization and enlists its churches more generally in its general work than most other sections of our brotherhood; but it is impossible to reach the Convention's high aim without a larger denominationally intelligent reading constituency.

*The Christian Vanguard* is issued twice a month, and its editions when these figures were gathered were —, circulating almost exclusively in the Ontario Conference. The paper represents that conference officially.

(b) Turning to special literature we find some facts more encouraging. For the year 1917 the average circulation of our Sunday-school literature was as follows:

Sunday School Herald .....	12,732	per week
Junior Herald .....	8,528	" "
Total .....	21,260	" "
Teachers and Officers Journal .....	1,750	" quarter
Bible Class Quarterly .....	40,375	" "
Intermediate Quarterly .....	20,500	" "
Junior Quarterly .....	11,125	" "
Total .....	73,750	" "

This literature is much more generally used and circulated than our weekly periodicals are. The two weekly Sunday-school papers reach at least 21,000 individuals each week, and probably many more; and the quarterlies reach nearly 74,000 people. At the Springfield Quadrennial we were reported to have 1,289 Sunday-schools. Each school might, therefore, have ten copies of *The Sunday School Herald* and six copies of the *Junior Herald* each week; thirty-one copies of the *Bible Class Quarterly*, fifteen copies of the *Intermediate*

Quarterly, and eight copies of the *Junior Quarterly*, which would make some showing. However, the above figures show that thousands of our Sunday-school pupils are not supplied by The Christian Publishing Association. In a growing percentage of schools graded lesson books are displacing the regular quarterlies, although some of the schools order the graded lesson supplies through The Christian Publishing Association. Since only 8,528 *Junior Heralds* are bought, we conclude that a large majority of our younger pupils read papers published by other houses than our own.

As for other special literature: *The Christian Missionary* has a monthly circulation of almost 2,200; 1,200 "Christian Annuals" were printed for 1918; the Southern "Christian Annual" and the "Young People's Sunday-school and Christian Endeavor Handbook," each has a circulation of 2,000. The last two circulate almost entirely in the South, and *The Christian Missionary* largely in Ohio, Indiana, Illinois, with good lists in New York, Pennsylvania, North Carolina, and Virginia.

(c) The pamphlet literature, which is mostly free, is designed chiefly for promoting the general enterprises of the Church, and gets out of date soon, being replaced year by year, or at shorter intervals. Occasional pamphlets at cheap price like "The Disciples and Christians," "Origin and Principles of the Christians," have more enduring value. There is a dearth of such, however, and need for a series of them touching historical, devotional and practical aspects of our denomination. But they must be cheap only in price.

This free and inexpensive literature does not have wide enough circulation, being put out in editions of ten to twenty-five thousand, chiefly because we have not adequate distributing agencies.

(d) The book trade of The Christian Publishing Association is far from satisfactory, and indicates that our people buy elsewhere or not at all. All recent and older publications can be purchased of our Publishing House.

IV. How well do our literature and publications meet our present needs? This discussion will be confined to publications controlled directly and indirectly by this Convention, since it would manifestly be beyond the province of this Commission, created by The American Christian Convention, to include such publications as do not have a denominational scope.

1. As a news medium the weekly periodical, *The Herald of Gospel Liberty*, serves a good purpose. Editors of religious papers cannot manufacture denominational news, neither are the readers in the commendable habit of volunteering news and information. Regular news gathering agencies have not been established in all sections of our brotherhood. They call for the editorial instinct, a little organization, and expenditure of some money.

Your Commission wishes that it were possible to considerably enlarge the department of *The Herald of Gospel Liberty* headed "Notes-Personals-Events," which is newsy and stimulating; "News of General Interest in the Secular World" is well done, and probably relied upon by many people for its information; The American Christian Convention departments should be continued as heretofore; "News from the Field" often affords inspiration as well as information, and should be considerably enlarged, although recasting and boiling down might become necessary. This Commission suggests that a good deal of denominational news and information, especially pertaining to Sunday-schools, might most profitably find its way into *The Sunday School Herald* and *The Junior Herald*, and perhaps into other Sunday-school publications, since they are



supposed to play a part in raising up our future intelligent church. But we greatly need the real news and vital information. This matter must not be neglected in case of The Forward Movement.

2. This Commission is also of the opinion that our publications distinctly fail as developers of our movement and organic life. This is due primarily to the lack of a denominational policy which might be kept constantly before the people and gradually worked out; and secondly because that development idea is not a definite article of editorial policy. Considerable is done in the department matter and done constructively, but it is not done concertedly, or as a part of a definite plan. One of the crying needs of our brotherhood is just this team work with centralized guidance.

3. This Commission furthermore registers its opinion that our periodicals lack matter calculated to cultivate systematically the devotional life of our people. Suggestions for Christian Endeavor meetings, and occasional articles tend toward the goal; but *The Herald of Gospel Liberty*, *The Sunday School Herald*, and *The Christian Missionary* could profitably set aside a part of each issue for matter that will help readers to more devoted living and richer Christian experience. There is not only need but demand for such. From April 5 to December 27, 1917, *The Herald of Gospel Liberty* contained fifty-nine articles, long or short, of devotional and practical spiritual import, more or less repetitions, but inserted apparently without definite sequence or plan. Editors may justly shrink from undertaking to furnish such departments, unless they have time or means to secure the right kind of matter and can keep it from degenerating into theological or metaphysical disquisition.

4. Our periodicals cannot often be devoted to religious educational themes, and yet those themes are very vital ones in America, where church and state are divorced, where religious training in the home is neglected, where the "Gary plan" and others are being tried out, and the Bible introduced into schools as a regular course of study. Write-ups of our colleges and rare articles on religious education, of which there were thirteen from April 5 to December 27, 1917, do not meet the whole need. We are not sufficiently stressing either education or Christian religious education, nor calling attention to the fundamentals of either. This again shows the fault to lie in the "no-plan" way of doing things.

5. Again the great and changing moral and social movements of our time, which either link up with or proceed from our Christianity, should be kept constantly before our reading constituency. Temperance, social service, community betterment, transforming the rural community, proper housing of city populations, suppression of vice, and all such questions bear directly upon our church progress. They are questions to be treated in popular fashion by men and women specially fitted to speak; and it would be the highest wisdom to develop such men and women among our people, nor would it be especially difficult. No great revival, no great religious movement, fails to eventuate in moral and social movements or enterprises. Any thorough follow-up work must confront moral and social questions along with the religious. Our periodicals are notoriously lacking in this department. Three articles of a distinctly social nature, four on temperance and prohibition, two on phases of labor questions, four on the Federal Council and its varied work, four on Inter-Church Federations, one touching the rural church, three on the Red Cross, seventeen on some phase of war work or work contributing to it, comprise the list for the



above mentioned time. Eliminating such articles as come from official sources, we have a list much reduced.

6. And finally, again, due partly to lack of policy, our periodicals do not exercise progressive leadership, except as it is supplied by departmental initiative. If we had a policy to be worked out, and the departments of our conventions and conferences were to undertake to work it out, and our periodicals were committed to the program with a place assigned to them, they might exercise most wholesome leadership.

There were twenty-nine contributed articles during the nine months studied, long and short, devoted in general or specific terms to our denominational principles or work, conferences, or state associations, to church dedications and such like subjects mostly of historical, hortatory or official nature. The official communications are the only ones suggesting leadership.

7. Some aspects of these subjects deserve more consideration. Your Commission has been made aware of considerable dissatisfaction with *The Herald of Gospel Liberty*, especially on four grounds: first, the paper is not a sufficiently constructive force; second, it does not fairly represent the spirit or mission of our brotherhood; third, it does not allow latitude for expression of opinions differing from the editorial opinions; fourth, editorial utterances seem occasionally to stigmatize some brethren and throw a cloud of suspicion over them. The brotherhood should know of this dissatisfaction. Your Commission is convinced that the editor has sturdily and consistently maintained his convictions as to the Bible and truth. To help you judge about the grounds of dissatisfaction, an analysis of the editorial pages of *The Herald of Gospel Liberty* has been made for a year, April, 1917, to April, 1918 (the limits of time determined by the date when the analysis was made), first considering the leading editorials and then the shorter ones. Necessarily classification was arbitrary, but as accurate as possible, based on actual contents, and articles were also distinguished as "critical" or "constructive," the doubt being cast in favor of the latter.

There were 140 leading editorials, and forty-nine short ones, a total of 189. The six leading groups include ninety-five of the articles, as follows:

Dealing with practical religion, conduct, etc., under such titles as Home Training, Faith, Prayer, etc. ....	24
Against Higher Criticism, Evolution, Heresy, Spiritualism, and Christian Science .....	29
Against Liquor and Tobacco .....	13
Criticising the Church (some having constructive tendency, but most of them pessimistic) .....	10
Criticising the United States Army, "Broad Church" proposals, the Oxford Press, American Red Cross, Y. M. C. A., United States Government, Rural Church Program, Social Betterment, and Secret Societies .....	10
On Theological Doctrines, like the Second Coming, etc. ....	9

Nine other groups or classes include ninety-four articles, a large per cent. of which are critical and condemnatory.

In this analysis no articles were found commending the Church, or our home or foreign missions, or our denominational departmental work, or participation in the Liberty Loans, Red Cross, and Y. M. C. A. work, or war and famine relief, and none that might be specially labelled patriotic.

Of the forty-nine short notes the subjects were giving (missions, 3), general (9), news items (10), practical suggestions (8), liquor traffic (2), personal mention (1), miscellaneous (16).

The range of topics is probably larger than might have been expected; for it should be remembered that we are expecting one man to do the work and cover the field which, in other religious papers, is parcelled out among a staff of editorial writers.

It is exceedingly regrettable that so large a part of the editorial matter is critical, condemnatory, pessimistic, and out of joint with our day, and that nothing good is said about the present-day Church.

It is also regrettable that our denominational position, enterprises, and achievements found so little room in the editorial columns of our official denominational periodical.

Very noticeable is the omission of timely articles on the great struggle in Europe, the changes impending and actual that are inevitable in all the world, in the church and its institutions. Our periodicals should, during these critical times, back up our nation, urge support of our government, army, and navy, heartily endorse institutions ministering to our army and navy at the front or in hospitals abroad and at home, and equally urgent endorsement of war work provided for by our own and other denominations.

There are mighty religious, social, ethical, and economic movements sweeping through this country and others, and our religious newspaper should be expected to record such for the information and inspiration of our people.

8. Let us briefly turn now to classification of the matter contributed or reproduced in *The Herald of Gospel Liberty* and usually run ahead of the Convention departments, the selection and editing of which rests with the editor.

We have examined 434 articles printed from April 5 to December 27, 1917, and arbitrarily classified them, omitting, however, many short items and bits of reprint, inspecting what might be termed leading and secondary contributions or selections. A considerable number were anonymous, but we found 150 different writers, eighty-six of whom belonged to our denomination when the articles were printed, sixty-four of other denominations. Seven of the eighty-six held official positions. The most prolific writer furnished sixteen articles of considerable length (and many shorter ones) on miscellaneous subjects—scientific, theological, critical, devotional, practical, homiletical, and so on. Other contributors furnished one to thirteen articles. Of the five most prolific writers three were of our Church; of the next five, four were our own; of the next thirteen, eleven were ours. The first nine groups include 259 articles, as follows:

Devotional and practical .....	59
Poetry and verse .....	58
Theological and doctrinal .....	41
About our denomination, conferences, or churches, being largely official communications .....	29
Scripture, analysis and interpretations, some of decided value .....	21
Directly or indirectly touching War Work, largely official matter .....	17
Educational, but mostly in behalf of our Colleges and Col- lege Days .....	13
About ministers or the ministry .....	11
About missions, some from mission officers .....	10

The remaining 175 articles deal with such topics as war and prophecy, prayer, the Sunday-school, preaching and sermonizing, temperance and prohibition, Christian Endeavor, the social program of the Church, the Red Cross, heresy and higher criticism, church suppers, moving pictures and card games, Sabbath observance, evangelism, labor questions, evolution, union, baptism, and so on—in all thirty-five topics. However, sixteen topics had but one or two articles each. The full list of topics is quite formidable and promising. Actual inspection shows, however, that comparatively few of the articles deal at length with the great changes and movements, ethical and social and religious questions of our day; that they do not fit into any general denominational policy or plan. Perhaps the chief criticisms should be on the lack of real constructive contributions and of timely articles evincing thorough research and understanding.

9. We subjoin a brief analysis of the Sunday-school publications of the denomination:

(a) *The Sunday School Herald* is a four-page weekly, size 17 x 22, the second page being devoted to original editorials, the other three to stories suitable to such publications, and to articles, contributed or selected, designed to impart general and religious information and moral and spiritual lessons. Frequently illustrations are used, but they are not usually good specimens of the engraver's art, or calculated to lend dignity or interest to the paper. Occasionally the columns do not contain much variety, and in aiming to make the matter appeal to senior pupils, the editor can scarcely maintain the interest of intermediate pupils, or vice versa. There is a hiatus between *The Sunday School Herald* and *The Junior Herald*, leaving a distinct need unfilled.

(b) *The Junior Herald* is a four-page weekly, size 8½ x 11, the fourth page being devoted to primary pupils, taking the place of the separate publication once issued as *The Little Teacher*. The Scripture selection for study is printed on this page, the lesson story follows, with some hints about presenting the lesson. The other three pages contain stories and diversified matter. On the whole *The Junior Herald* probably fulfills its mission better than *The Sunday School Herald*, in spite of the fact that it also is designed for two grades.

(c) *The Junior Quarterly* usually has a page or two of introductory or general matter, selections for responsive reading, and treatment of each lesson of the quarter, about two pages being devoted to a lesson. The several features of the lesson treatment are; printing of the text (American and Authorized Versions side by side); suggested topics and Scripture portions for daily home readings; a selection for devotional reading or opening exercise; Golden Text; additional material for teachers; primary topic; Junior or Primary memory verses; indicated story material in Scripture selections; time and place of lesson; lesson story; questions on the lesson; hints to the teacher; one illustration to a lesson, usually not actual scenery. Thorough use of all these features should give average preparation for class work. Of course teachers would not rely on this quarterly entirely for their preparation.

(d) *The Intermediate Quarterly* follows the same general plan as the above, except that the lesson outline is suggested, and comments are directed to older pupils. The comments are practical and homiletic rather than exegetical.

(e) *The Bible Class Quarterly* devotes four and sometimes five pages to a lesson, has more advanced and extended outlines, and explanatory comments



on the lessons verse by verse. Other features are similar to those of the other quarterlies.

In general make-up all these publications are more attractive than they used to be. The quarterlies lack such maps and illustrations and variety as might be found in the quarterlies of other publishers. The most common criticism is that they, and especially *The Bible Class Quarterly*, are not comprehensive enough. This is probably due in part to the limits of space. Teachers are supposed to use the quarterly designed more particularly for them.

We call your attention to the fact that our plan of publication presumes a great versatility in the editor, who is expected to provide lesson material and papers for all grades from primary to adult. He would be a rare man who could single-handed make such a variety of literature and all of the first quality. This may account also for the lack of variety of treatment.

(f) *The Teachers and Officers Journal* is much more attractive than any other of the publications for Sunday-school above discussed. Perhaps the issue for April, May and June, 1918, is typical enough. It has a good map, two illustrations, eighteen general articles, a promotion service, list of promotion material, exercises for spring and Mothers' Day programs, all preceding the lesson studies. Three of the writers belong to our denomination. All this matter pertains to modern Sunday-school direction and work.

The Golden Text is printed, also indication of additional material for teachers, devotional and daily home readings. Introduction to the study, the text for study, suggestions of how to present each lesson to adults, young people, and children, lesson comments, application of the lesson, and questions for discussion and research, with thoughts for adults and teachers comprise the regular layout. The editor has several special contributors to assist him. Such a staff is desirable and helpful. This *Journal* seems to meet with favor, and should have a larger circulation.

It appears to your Commission that the Sunday-school literature of our Publishing Association is improved over that of past years; and that the faults of the papers and quarterlies are largely due to a lack of staff contributors and editors especially adapted to the grades. The great lack of contributions from our own people shows the necessity for developing writers and specialists. Improvements should be made as fast as possible; but increase in size is impracticable now because of prohibitive cost of labor and materials. Probably improvement must at present come from change in editorial policy.

Publication of a graded lessons series is beyond the reach of The Christian Publishing Association while the uniform International Lessons are also in demand. The question has been thoroughly investigated and may be dismissed at once.

(g) *The Christian Missionary* is devoted wholly to promoting missionary spirit, knowledge and work, and especially to building up our own missions. An average issue is made up as follows: Several contributed articles; occasional stories and reprint; letters from missionaries; editorial notes; a missionary biography; matter pertaining to the several phases of the Woman's Boards' work; a page for boys and girls; book and magazine reviews or notes; monthly financial reports; and a few illustrations. The tone of the magazine is helpful and hopeful. It is desirable, however, that less long articles should be printed, that a greater variety be provided to render the publication more spicy and attractive. A department set apart to cultivating the devotional life would



add much. Here, too, a larger writing constituency should be cultivated. We advise a large range of illustrations, and more special issues to interest all classes of our people.

10. This Commission is of the opinion that an *efficient* writing constituency is not being built up in our denomination. Such a desirable end is the outcome of years of investigation and writing. It should be possible to refer questions of whatsoever sort to persons competent to prepare readable articles on the same; or it should be possible for an editor, in pursuance of his policy, to ask for and secure articles from chosen persons. This involves several things: Competent writers, time for necessary investigation and composition, and a modest editorial fund to help defray expense incurred in working up subjects (e. g., purchase of books, consultation of libraries, stenographic assistance, etc.) It is not necessary to pay for the common run of contributions. But no man, not even our editor, can be expected to write well on many and various topics, and he should have a reserve of contributors upon whom he may call for needed assistance.

There is a large field of usefulness open to such persons as can write for boys and girls and young people. Good original stories and other matter would doubtless be acceptable to the editor of *The Sunday School Herald*. That paper has the largest field and circulation of any of our papers, and should be keyed to a high pitch all the time, and used for all it is worth.

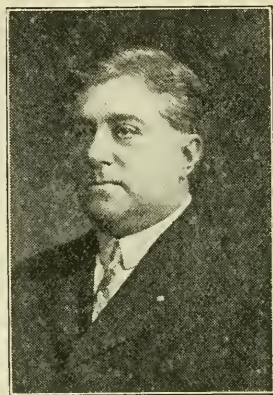
11. This Commission is of the opinion also that the tenets and practices of the Christian denomination are not being adequately presented in our publications, and that in some instances they are contradicted and misrepresented. It is still true that comparatively few people hear of us or what we stand for, that we are confused with other denominations, and that only at rare intervals does any one essay to set forth the principles we try to live, except in skeleton form with fewest words.

12. We are also of the opinion that readers of our periodicals who depend entirely upon them for religious information are not given sufficient intelligence about present-day Christianity and church work. Federation and co-operation are being tried in new and large fields with most encouraging results. Some of the most encouraging aspects of Christianity are seen in the building up of large, strong churches among the foreign-born and foreign-speaking peoples of our land. A new day is dawning for the country church, and a ministry arising trained for rural ministration, all with inspiring results. Social religious movements, like those fostered by the Federal Council to forward temperance, abolition of social vice, securing of justice for industrial workers, etc., indicate accurately the intensifying of Christian life and activity in our country. There is much to cheer and encourage Christians in these aspects of present-day Christianity and church activity, and the readers of our literature need that cheer and encouragement, as well as the information. Furthermore, our people should be an active, progressive part of the Sunday-school, Christian Endeavor, missionary, temperance, and allied national and international movements, and our periodicals should convey sufficient information to make our constituency intelligent, together with persuasion to keep us thoroughly a part of all such movements.

Especially in this day, when our nation is in the crucible and all our institutions, even our very thoughts, are undergoing changes, should our periodicals



REV. C. A. McDANIEL  
Convention Music Director



REV. PRESSLEY E. ZARTMANN  
Convention Reader



REV. M. T. MORRILL, D. D.  
Retiring Secretary for the  
Department of Foreign  
Missions



REV. D. G. PLEASANT  
Convention Postmaster



REV. ALVAH H. MORRILL, D. D.  
Conducted Opening Devotional

keep us posted about the changes, and the ethical and religious significance of events and transformations.

There is an ever-recurring theme which should be mentioned here briefly. It is feasible only rarely to publish in our weekly periodicals on the more technical educational, social and religious themes; but in the judgment of this Commission such occasional expression should be encouraged and secured for the sake of our readers who desire and need such interchange of ideas. It is not wise to project another publication for this purpose, since there are so many journals of technical nature available for extended pursuit of investigation in all fields of knowledge.

After looking over the whole field and trying to judge carefully of our publications, we emphatically assert that, with all their faults, they are worthy of greatly increased patronage; and without them we could not maintain coherent existence.

13. It has been evident for years that our denomination suffers from lost motion because, during the quadrennium, there is not better co-operation between the Executive Board of The American Christian Convention and the trustees of The Christian Publishing Association. This Commission believes that no antagonism exists between the two bodies, but that our organization does not provide a proper avenue of approach. We are convinced that our brotherhood really desires to advance, and that it is ready for any reasonable action looking toward efficiency and greater usefulness. Without making recommendation, we suggest that the following plan be referred to the Commission on Organization for their study and consideration:

If the Executive Board of The American Christian Convention and the Trustees of The Christian Publishing Association were to be made combinedly a Board of Publication, and as such Board were to be entrusted with selection of editors and staffs for our periodicals, the following advantages would accrue:

First, we would be following a sound business method. The Trustees of The Christian Publishing Association would still have the business direction of the Association as at present, and its interests would be thoroughly safeguarded. At the same time the Board of Publications could deliberately and wisely choose editors and surround each with a congenial staff, make sure of harmony between the editorial and business management, and arrange with the editorial boards many details of the work.

Second, we would secure a unity of action now lacking. As soon as this Convention dissolves, The American Christian Convention and The Christian Publishing Association will become separate bodies for business and will likely not meet together for consultation or planning, and it will prove difficult for The Christian Publishing Association to play the part it gladly would play in our denominational advancement. But under the new plan we propose The Christian Publishing Association would become a thoroughly informed party to the denominational policy, and an effective executive in carrying it out. This unity is exceedingly desirable. On the other hand the Executive Board of the Convention could speak for the Publishing Department and the Association with an intelligence now lacking.

Third, it is evident that such a Board of Publication as we advocate would greatly facilitate the carrying out of a denominational policy. The heads of all the Convention departments would be parties to the formation of a policy. All the departments would help in working out the policy. The Association,



since it controls our chief avenues of publicity, must be peculiarly responsible and helpful in this work.

Fourth, a Board of Publication, such as we advocate, would be thoroughly representative of our brotherhood and our general interests. We have failed seriously in getting proper publicity for our enterprises: here is a possible remedy.

We call attention to the fact that the Executive Board of the Convention and the Trustees of the Association meet annually, and that they could therefore arrange to meet as a Board of Publication without extra travel or expense.

We wish to insist that the creation of editorial staffs for our publications is the shortest and most feasible method for improving and strengthening those publications.

Meantime, if the above ideal plan is not considered or adopted by this Convention, then it will be wise to make the Trustees of The Christian Publishing Association responsible for the choosing of editors and assistants. It is better business than our present method, and is almost necessary if editors are to have staff associates. To avoid intolerable situations the Trustees should for the present have the whole matter in hand.

14. By way of summary, we call attention to the fact that we have surveyed the field and reported what we have found of denominational publications—periodicals, leaflets, and books; that the circulation of such publications has been indicated and discussed; that the question of how well the publications serve our needs was then considered, followed by discussion of special features of the question; that we have advocated a new and ideal plan to make our publications more effective. We are now led to these general conclusions:

- (1) That neither the scope nor circulation of our literature is broad enough.
- (2) That the general editorial policy lacks aim and direction.
- (3) That the editorial force is not large enough.
- (4) That our periodical literature is not good enough or 'abreast of the time in which we live.

V. We therefore offer the following recommendations:

1. That The American Christian Convention formulate a general denominational policy, which shall include our publishing interests.

2. That the Executive Board of the Convention, together with the editors of *The Herald of Gospel Liberty* and our Sunday-school literature, outline and designate the policy to be pursued in the publications, which policy shall then be followed.

3. That the Trustees of The Christian Publishing Association shall choose and elect editors for all their periodical publications, and, if conditions permit, that they provide each editor with staff assistants, such editor and his staff to constitute an editorial board, to be governed by rules formulated by the said Board of Trustees. [1, 2, and 3 were included in report of Commission on Organization; 4, 5, and 6 were adopted.]

4. That the departments of The American Christian Convention and the Forward Movement be given access to all the denominational publications and advised to include them in their publicity programs.

5. That The American Christian Convention by itself or its departments plan a larger publicity by means of leaflets or inexpensive literature, and that the Forward Movement be utilized as far as possible for such publicity work.

6. That The American Christian Convention or its department boards be free to present the work of the Federal Council of the Churches of Christ in



America and other great movements through the denominational publications, and as far as possible to bring our brotherhood into hearty co-operation with the said Federal Council and similar movements.

M. T. MORRILL,  
J. F. BURNETT,  
W. M. DAWSON,  
C. B. RIDDLE,  
F. H. PETERS,  
O. D. STODDARD,  
ELLA S. WATSON,  
\* O. W. WHITELOCK,  
† J. J. KYLE.

\* O. W. Whitelock concurs in the recommendation, but not in the recital.

† J. J. Kyle concurs in the report, but with mental reservations.

## Report of Department of Sunday-schools

BY REV. W. C. WICKER, Secretary

*Beloved Brethren of The American Christian Convention—*

"Grace be unto you and peace from God our Father, and the Lord Jesus Christ." We greet you on behalf of the children of this generation throughout the world; we salute you in the name of the young manhood of America on the far-flung battle lines of Belgium, and the blood-stained fields of beautiful France, in the name of the fair young women of our land in the Red Cross service at home and abroad. We render account of our stewardship in this report at a time that is pregnant with great possibilities for the Kingdom of God and potent with prophecies for a new social order in religious life.

Never since the coming of Christ has there been a time when the world offered greater opportunities for aggressive Christian work and effective Sunday-school activities than the immediate future and never have weightier responsibilities rested upon the church for the religious education of the young people under our charge than at this hour.

### MEETINGS OF THE BOARD

During the Quadrennium the Sunday-school Board has held four meetings for the transaction of business. One was held during the session of The American Christian Convention at Springfield, Ohio, for organization and assignment of work to the several members of the Board. Three annual meetings have been held in connection with the Seaside Chautauqua and School of Methods of the Christian Church at Virginia Beach, Virginia. At these annual meetings, reports have been made by the several members of the Board, the work has been reviewed, and plans were laid for more aggressive activities in Sunday-school work for the denomination. The results of these meetings have been reported in *The Herald of Gospel Liberty* and the *Teachers and Officers Journal*, and need not be repeated here.

### SECRETARY OF RELIGIOUS EDUCATION

The Executive Committee of The American Christian Convention employed Mr. Hermon Eldredge, a member of our Board, as Secretary of Religious

Education, at a salary of \$2,000.00 and expenses, \$1,000.00 as a maximum per year, and requested the Sunday-school Board to pay 20% of this amount. The Sunday-school Board agreed to co-operate with The American Christian Convention in the support of a Secretary of Religious Education and assumed responsibility for 20% of the full budget of the office, of Three Thousand Dollars per annum, making the liability of the Sunday-school Board Six Hundred Dollars annually for the work.

#### SPECIAL SUNDAY-SCHOOL FUND

It was decided in the 1917 meeting of the Sunday-school Board to raise a Special Sunday-school Fund of at least One Thousand Dollars annually, consisting of one thousand annual shares of One Dollar each to be divided among the Sunday-schools of the denomination, each school to subscribe for as many shares as possible, the first payment to be made during 1917 and annually thereafter until the school should revoke the subscription in writing.

Dr. A. B. Kendall was elected Financial Secretary of the Board and it was voted that all money of this special fund be remitted to Dr. Kendall and be sent by him to the Treasurer of the Board, and the Board by vote authorized the expenses incidental to the campaign of correspondence and publicity through pamphlets, correspondence, and publication through our Sunday-school periodicals.

The following were chosen to assist Dr. Kendall in the districts named:

Mrs. Jane T. Goodwin.....New England.  
 Rev. McD. Howsare.....Michigan, Ohio, Kentucky.  
 Rev. H. G. Rowe.....Indiana, Illinois.  
 Mrs. Fred Bullock .....Southern Christian Convention.  
 Dr. A. B. Kendall.....New York, Pennsylvania, New Jersey.  
 Rev. W. P. Fletcher.....Canada.  
 Secretary of Western Christian Convention for that section.

This plan for a Special Sunday-school Fund has great possibilities in it, if it is properly pushed by the representatives of the several divisions of our territory, and it is greatly needed for the support of the work of the Secretary of Religious Education. It is earnestly desired that special effort may be made to place a certificate for this fund in every Sunday-school of the denomination and in the possession of many liberal-hearted laymen and ministers who could easily give this much support to the Secretary of Religious Education in his important undertaking.

#### INTERNATIONAL SUNDAY-SCHOOL LESSON COMMITTEE

Mr. Hermon Eldredge, who was elected by The American Christian Convention at its last session as a member of the International Lesson Committee, has regularly attended the meetings of the International Sunday-school Lesson Committee as representative of the Christian Church and has rendered invaluable service both to the committee and to his denomination. The Sunday-school Board has paid his expenses in attending these meetings and also the part of the expenses of the Lesson Committee allotted to the Christian Church, for which The Christian Publishing Association has been granted the ad-

vanced reports of the Committee as a basis for the Sunday-school Lessons of the Sunday-school literature.

In order to maintain our membership on the Sunday-school Lesson Committee, it will be necessary for The American Christian Convention to create a denominational Sunday-school Lesson Committee. I would recommend that the Sunday-school Board be named "The Board of Religious Education and Sunday-school Lesson Committee of The American Christian Convention," and that the members chosen for this board be educational and Sunday-school experts and that the Secretary of Religious Education be chairman of the Board and *ex officio* a member of the International Lesson Committee.

#### INTERNATIONAL STANDARDS

At the request of Mr. W. C. Pearce, Field Secretary of the International Sunday-school Association, your Sunday-school Board accepted and adopted the denominational and interdenominational standards of Sunday-school work and agreed to promote the same in place of the promotion of Front-Line and other standards and to make our denominational standards conform thereto. It was decided that our Sunday-school charts and literature should be printed and confined to the denominational and interdenominational standards, provided that we may use the Front-Line Certificates now on hand in recognition of schools obtaining the denominational standard.

#### A STANDARD SUNDAY-SCHOOL OF THE CHRISTIAN CHURCH

It was adopted by the Sunday-school Board of The American Christian Convention as a minimum standard of excellence for the Sunday-schools of the Christian Church that the following points should be attained:

1. A Cradle Roll and a Home Department.
2. One or more Organized Classes in the Secondary and Adult Divisions.
3. Teacher-Training Class meeting regularly.
4. Graded Organization and Instruction.
5. Missionary Instruction.
6. Temperance Instruction.
7. Decisions for Christ urged.
8. A Workers' Conference, meeting regularly.
9. Annual offering and report to the Sunday-school work of the Christian Church.
10. School represented at one or more Sunday-school Conventions or School of Methods.

Schools obtaining the foregoing ten points will qualify as Standard Schools of the Christian Church and will be entitled to the engraved Certificate. Schools desiring the International Standard Certificate will be required to add to the foregoing denominational standard, representation at one or more Sunday-school Conventions (District, County, State, etc.) and an offering for the support of the county Sunday-school work.

#### FIELD ACTIVITIES OF THE MEMBERS OF THE SUNDAY-SCHOOL BOARD

It is impossible in the space allotted to this report to give anything like an adequate idea of the activities of the several members of the Sunday-school Board in the field during the Quadrennium, but it is thought fitting to mention

some of the many valuable services rendered by the several members during this period in their respective fields.

Brother Hermon Eldredge has acted as editor of the *Teachers and Officers Journal* for the four years; corresponded with over 500 Sunday-schools in the endeavor to bring them to a Sunday-school Standard of Efficiency; travelled in all over ten thousand miles to visit and address conferences, chautauquas, schools of methods, and local Sunday-schools of the Christian Church; for three separate years conducted a period of the Seaside Chautauqua School of Methods on Sunday-schools and given lectures on Sunday-school Work, aside from other relationship to that movement; attended and acted as the representative of our Board and our Sunday-schools on the International Lesson Committee and on the Sunday-school Council of Evangelical Denominations, in all attended five of these National Meetings as follows: New York City, Cincinnati, Washington, Chicago, and Cleveland. During this time he has acted as recording Secretary of the Sunday-school Board and served on several committees of the Board; acted as Secretary of Religious Education for part of the time; and for the past year and one-half has acted as Army Y. M. C. A. Secretary, and therefore was unable to do what he had planned to do as the war department made mandatory calls on his services among the troops.

Dr. A. B. Kendall, as Secretary of Teacher-Training, attended three sessions of the Sunday-school Council of Evangelical Denominations, as follows: one at Chicago, one at Cleveland, and one at Boston. He has written articles for the *Teachers and Officers Journal*; written and had printed a folder for the purpose of raising money to help support a Secretary of Religious Education. This folder was placed in the hands of different members of the Board to be sent to each school within the bounds of an allotted district, thus covering our entire field. He prepared a Certificate of Shares of Stock and issued each Sunday-school subscribing \$1.00 or more with the amount written in the Certificate; raised \$91.50 on Special Sunday-school Fund. He has spoken at different conference sessions in the interest of Teacher-Training, given eleven lectures at the Seaside Chautauqua School of Methods on Teacher-Training; conducted Teacher-Training examinations for Teacher-Training classes in different parts of the church; prepared folder and procured posters to be used in every Sunday-school of the denomination in the interest of the great simultaneous Teacher-Training drive this fall; conducted an extensive correspondence in the interest of the Sunday-school work; and served in various capacities on the Sunday-school Board.

Rev. H. G. Rowe, as Secretary of the Secondary Division of the Sunday-school Board, delivered many lectures and addresses at Sunday-school conventions and conferences; lectured at the Seaside Chautauqua School of Methods for two years; attended the annual meetings of the Sunday-school Board and served on several committees; conducted extensive correspondence in the interest of the Sunday-school work, and is now engaged overseas in the Army Y. M. C. A. work.

Rev. McD. Howsare, as Secretary of the Adult Division of our Sunday-school work, attended several conventions; delivered lectures and addresses; attended the Board meetings, rendering valuable services to the work; conducted an extensive correspondence in the interest of the Adult Department



of our work; addressed the Seaside Chautauqua School of Methods; and served on several important committees of the Sunday-school Board.

Mrs. Fred Bullock, as Superintendent of the Elementary Department of the Sunday-school Board, attended three sessions of the Sunday-school Council of Evangelical Churches of Christ in America, representing the Sunday-schools of the Christian Church on the children's work committee; attended one meeting of the Joint Committee of Standards of the International Sunday-school Association and Sunday-school Board. She has written Lesson Notes for *Little Teacher* for about two years; written Lesson Notes for the *Teachers and Officers Journal* for four years; delivered lectures at the Seaside Chautauqua School of Methods four years; three years on the Teen Age Work, the fourth year on the Elementary Department; visited Sunday-schools in Pennsylvania, Indiana, Ohio, Rhode Island, Massachusetts, New York, Virginia, and North Carolina, in the interest of the Sunday-school work; attended Sunday-school conventions in Indiana, North Carolina, Virginia, and Virginia Valley Convention; written numerous articles for the denominational papers on Sunday-school subjects; distributed literature and conducted extensive correspondence in the interest of Sunday-school work.

Mrs. Jane T. Goodwin, as Superintendent of the Home Department, conducted a wide correspondence, held conferences with Sunday-school officers and other Sunday-school workers; contributed articles to the *Teachers and Officers Journal*; made addresses in conference and local churches on the Front-Line Standard and Forward Movement; organized and conducted Institutes on Sunday-school topics in various localities; assisted in the work of the Special Sunday-school Fund; and engaged in many other activities for the promotion of the Sunday-school work.

The Secretary of the Department has prepared the Sunday-school Lesson Notes for *The Herald of Gospel Liberty*; prepared and issued the Calls for the annual Sunday-school offerings; published through the Calls the activities of the Sunday-school Board; collected from all sources \$1,613.48, disbursed by the direction of the Sunday-school Board and the approval of the Secretary \$1,425.70, leaving a balance subject to the order of his successor of \$187.78. He has made reports of the Sunday-school work through the *Christian Annual* each year; written the Lesson Notes for one quarter for the *Teachers and Officers Journal*; attended and addressed the Seaside Chautauqua School of Methods; attended one International Sunday-school Convention; attended to the general duties of the office, conducted extensive correspondence and had general supervision of the Sunday-school work of the Convention.

In closing his report, your Secretary wishes to commend the faithful services of the several members of the Sunday-school Board in their respective departments. Their labor has truly been "a labor of love." They have given unstintingly of their time and devotion and made possible greater achievements in our Sunday-school work than can be committed to paper or expressed in this report. In closing my report, I wish to express to each of these servants of God my high appreciation for their devoted co-operation, to the entire brotherhood for their patient forbearance with our shortcomings and liberal support of our undertakings; and express my great regret that, owing to war work with the S. A. T. C. men in the classroom and an unexpected dropping out of two members of our college faculty on the eve of the opening of the fall session, it is

impossible for me to be with you in this session of The American Christian Convention in person.

In returning my commission and closing my work as Secretary of the Sunday-school Department of the church, my prayer is that you may have a great Convention, filled with the spirit of Christ and Christian brotherhood, that great plans may be laid for the great times in which we live, that our Christian Convention may undertake great things for God and the Kingdom in every department of religious life.

W. C. WICKER, *Secretary*  
of Sunday-schools for The American Christian Convention.

Adopted.

## Report of Commission on Sunday-schools

### MEMBERS OF THE COMMISSION

Rev. W. P. Fletcher, Chr., Keswick, Ont.  
Rev. W. H. Hainer, Irvington, N. J.  
Rev. W. C. Wicker, Elon College, N. C.  
Mrs. Fred Bullock, Suffolk, Virginia.  
Rev. W. T. Walters, Winchester, Virginia.

P. G. Yantis, Troy, Ohio.  
Rev. J. S. Kegg, Pleasant Hill, Ohio.  
Rev. H. R. Clem, Springfield, Ohio.  
Rev. S. Q. Helfenstein, Dayton, Ohio.  
Rev. Wm. M. Jay, Richmond Va.

Your Commission would report that there seems to be everywhere a growing sense of the importance of Sunday-school work, not only in the Church in general, but also amongst our own people. No doubt the more general and accurate gathering of statistics has helped to intensify our views. An earnest and careful statistician has reported that out of every hundred followers of the Master, eighty-five made their surrender to Him before they were twenty-one years of age, and ninety-six before they were twenty-five, and that eighty-five out of every hundred uniting with the Church come from the Sunday-school. If these statistics present the facts, and they have been again and again verified, then the church that does not stress its Sunday-school work is weak at the very heart of its work of evangelism.

It is encouraging that men and women of the greatest mind and heart are throughout Christendom giving of their best to this work, and our own denomination is sharing in this movement. As a consequence, new church buildings are being constructed with the Sunday-school often chiefly in mind, whereas formerly the church services and the grown people were alone thought of in church architecture. And this is true not only of the building, but also of equipment. Then for many years we had only one course of study for all classes and for all ages. Now students, not only of the Bible, but also of human beings for whom the Bible was written, are preparing our lesson course and as a result our schools are being rapidly graded and a suitable lesson taught in each grade. This intensified thinking and planning is also expressing itself in the Sunday-school Training-schools, Summer Schools, Chautauquas, and the local Teacher-Training work. What can we as a denomination do for the next four years to enter into the best things in connection with this great work?

I. Interdenominational and denominational co-operation. The various branches of the Church are co-operating in Sunday-school work with splendid

harmony. We must be a part with them and make ourselves known and felt in conventions, institutes, schools, literature, and lesson courses. We must contribute of our best to them, and be open to receive from them of their best suggestions and help. But has the time not come for greater denominational co-operation? Is it not possible for us to get together, that we may thoroughly know our own needs and set to work to settle our own problems? We would recommend:

(1) That we attend Interdenominational Sunday-school gatherings, and wherever possible conduct a vital, meaningful denominational rally.

(2) That we plan for and carry out Conference Sunday-school Institutes, Chautauquas, and inter-conference Conventions of our own and so reach the individual schools and their workers.

(3) That we have a get-together campaign for the support of our Sunday-school literature and the Sunday-school Department of The American Christian Convention, personally and financially. We have the finest machinery for effective work, but we have not money enough to run it. Our schools could and should remedy this by using our own literature and contributing financially to our Sunday-school Department. We contribute to Provincial, State, and National Sunday-school Associations. "This ought ye to have done, but not to leave the other undone." It will not narrow us to do more distinctive and aggressive work for ourselves.

II. But this means Leadership. So we recommend:

(1) That just as soon as possible we put into the field for whole-time denominational work a Superintendent of Religious Education, who may or may not be the Secretary of the Sunday-school Department of The American Christian Convention, but should work through that department and give it leading.

(2) That a course in Religious Education be prepared by every college training men and women for the Christian ministry. Too few of our ministers have any adequate preparation for leading in this most important part of their work. No preacher should receive a diploma as a prepared religious leader until he knows how to "head-up" this greatest evangelistic agency.

NOTE.—Items 1 and 2 were referred to the Educational Board.

(3) That the Sunday-school Board should be provided with sufficient money to enable its members, according to a prepared plan, to visit our conferences, and to provide themselves with suitable literature for their duties on the Boards.

(4) That The Christian Publishing Association hand over to the Sunday-school Board for their use and for review the various Sunday-school books and pamphlets sent to them as complimentary copies.

(5) That a Sunday-school Department be recommended for every conference with a Departmental Secretary at its head, not only to gather statistics, but to provide real Sunday-school leadership for the conference.

(6) That we seek for a Teacher-Training Class in every school, taught wherever possible by the pastor.

III. We must know our own peculiar field of work. Our schools are largely in the rural communities. Therefore we recommend:

(1) That our rural teachers and superintendents be urged to attend Rural Life Conferences as held in our agricultural colleges and elsewhere and thus prepare themselves for rural leadership.

(2) That our rural schools be urged to study their own neighborhood, making a complete survey of their field, and seeking to enroll every last person in the community in some department of the Sunday-school.

IV. Literature. If we are to have loyalty to our own Publishing Association, then we must have a Sunday-school literature equal to the best. And so we recommend:



(1) That if impracticable for our Publishing Association to publish Graded Lesson Helps, they secure for our use not the cheapest, but the best helps possible.

(2) That the Editor of the Sunday-school Lesson Helps regard the grading of the Uniform Lessons and that they be prepared accordingly, both as to text and treatment.

(3) That we encourage the use everywhere of the American Revised Version of the Scriptures as being the most accurate version and in the language now in use in our public schools.

V. And, finally, that we may lead our schools up to the highest efficiency in reaching, teaching, and saving all the community, we recommend:

(1) That our schools, even in the small country place, be graded into at least the six departments—Beginners, Primaries, Juniors, Intermediates, Seniors, and Adults—and more finely if possible.

(2) That the Graded Lessons be recommended to our schools everywhere for the best teaching, at least up to the Intermediates.

(3) The display of our Standards in our Sunday-school literature and upon the walls of our school buildings, and that we seek to encourage even the smallest schools to reach them.

Your Commission has had before it, for the judgment of our denomination, a copy of a basis of agreement between the International Sunday-school Association, and the Sunday-school Council of Evangelical denominations, prepared by the Joint Committee on Reference and Counsel of the two bodies.

In brief the agreement is that hereafter the denominations will be permitted to appoint on a proportionate basis representatives on the Executive of the International Sunday-school Association, and that the Sunday-school Council of the Evangelical Denominations admit to its membership the employed officers of the International Sunday-school Association, and the Association affiliated with it, and also the members of the International Lesson Committee. We recommend that the American Christian Convention endorse the proposed basis of agreement, and elect a representative on the Executive Committee of the International Sunday-school Association.

Your Commission has also had presented to it, by the Executive of The American Christian Convention, the following:

#### REPORT OF THE SUNDAY-SCHOOL BOARD TO THE JOINT BOARD

This Board believes that it is vitally important that the Secretary of Religious Education enter the field at once for active service, and we urgently request the Executive Committee of The American Christian Convention to use their influence to get him to assume the duties of his office.

We further believe that it is vitally important that a paid secretary shall be provided for the Children's Department, part of whose time shall be spent in the field, assisting in conducting conferences, attending conventions, Chautauquas, etc., and the remainder in the office, assisting in editing the literature for the Children's Department. We recommend that the salary of said secretary of the Children's Department be provided as follows: fifty per cent. from The Christian Publishing Association, for the editorial work, and fifty per cent. from the Forward Movement for the field work.

Referred to Sunday-school Board.

*Commission*—W. P. FLETCHER, W. H. HAINER, W. C. WICKER, MAY E. BULLOCK, W. T. WALTERS, P. G. YANTIS, J. S. KEGG, H. R. CLEM, S. Q. HELFENSTEIN, W. M. JAY.

Adopted.



## Report of Department of Christian Endeavor

BY W. A. HARPER, Secretary

### GENERAL POLICY

We have aimed during the past quadrennium to stimulate our Societies of Christian Endeavor by definite objectives. We have met with a measure of success, but we must have an all-time officer in order to make objectives vital in any large degree. We have confidence in the Christian zeal and common sense aggressiveness of our young people to believe that they will respond to leadership. This Convention owes the young people of our Church an executive head or field secretary. When they have been so provided, the lagging cohorts will march with martial tread to great spiritual conquest for our Zion.

### SPECIFIC APPLICATIONS

In January, 1915, we announced our objectives for two years to be the raising of funds to place an additional missionary in the field and insistence on the Christian Endeavor Expert work.

The societies responded liberally for the Christian Endeavor Missionary Fund, but not enough to warrant the sending out of a missionary on our own account. The money paid was turned over to Dr. M. T. Morrill. Later the Eel River Conference Endeavorers decided to send out a missionary, and we voted to credit their fund with the money we had raised.

We have had better success with the Christian Endeavor Expert work. We secured permission from the United Society to examine our own people and to issue their diplomas direct, sending the names to the Boston office. This was signal courtesy and we herewith record our grateful appreciation. More than two hundred and fifty of our young people in a dozen States have been made Christian Endeavor Experts during our four years, and several groups are now engaged in study and shortly will take the examination.

In July, 1917, our Secretary submitted to the Executive Board of The American Christian Convention a set of standards for our societies. We issued a wall-chart, an explanatory folder, a registration card for the societies entering the contest, and a form letter. In August, 1917, we sent all four of these items to each of our two hundred and fifty societies. We lacked an executive secretary with time to urge the Standardization Contest and it could not generally effectualize itself. The following societies entered the contest: Elon College, N. C.; Henderson, N. C.; Burlington, N. C.; Greensboro, N. C.; Goshen, Ind.; Jireh, Wyo.; Palmer College, Mo.; North Hampton, N. H.; Advance, Ind.; Greenville, Ohio; Coshocton, Ohio; Freehold, N. Y.; New Bedford, Mass.; Newmarket, Ont.; Springboro, Pa.; Plainville, N. Y.; Mansfield, Ill.; Amesbury, Mass.; Dayton, First Church, Ohio; North Clayton, Ohio; Albany, N. Y.; Columbus, Ga.; N. Shrewsbury, Vt.; Dayton, Walnut Hills, Ohio; Warfordsburg, Pa.; Franklin, Va.

On October 1, 1918, the contest will close and the societies which have achieved the standards will be honored by public recognition when this report is presented.

## CHRISTIAN ENDEAVOR STANDARDS OF THE CHRISTIAN CHURCH

The Standards of the Christian Endeavor Societies are as follows:

10 per cent. increase in membership.

10 cents per member for C. E. Department of A. C. C.

50 cents per member for missions.

50 per cent. average attendance at C. E. prayer-meetings.

10 Quiet Hour Covenanters.

5 Tenth Legioners.

2 Life-Work Recruits.

5 Christian Endeavor Experts.

Representative at denominational C. E. gathering.

Representative at State or District C. E. Convention.

## SOME EXPLANATIONS

1. Take your membership on September 1, 1917. Increase it by 10% before October 1, 1918.

2. Send ten cents for each member to Rev. J. F. Burnett, Secretary, C. P. A. Building, Dayton, Ohio, for the Christian Endeavor Department of The American Christian Convention. Certify that it is ten cents per member. This money will be used to pay our part of the salary and expenses of Mr. Hermon Eldredge, Secretary of Religious Education.

3. Send fifty cents per member for missions to Rev. Omer S. Thomas, Treasurer, C. P. A. Building, Dayton, Ohio, and say that it represents that sum for each member of the society.

4. Have the secretary count the attendance at every Christian Endeavor prayer-meeting for the time of the Standardization Contest. At the end of the time, write to W. A. Harper, Secretary, Elon College, N. C., what the percentage has been.

5. Get ten members to sign the Quiet Hour Covenant, using the cards to be supplied by William Shaw, Secretary, C. E. Building, Boston, Mass.

6. Do the same with the Tenth Legion pledge. Only five are required, however.

7. Get two members to commit themselves to a life of definite Christian service, whether it be of the ministry, of foreign mission work, of Y. M. C. A. or Y. W. C. A. work, or C. E. work. They need not say what the work is to be, only that they will so consecrate their life, and go where the Spirit may lead.

8. Organize a Christian Endeavor Expert Class. Get Wells' Expert Endeavor, price 25 cents in paper, 50 cents in cloth. Order of The Christian Publishing Association, C. P. A. Building, Dayton, Ohio. Study the book. Write to W. A. Harper, Secretary, Elon College, N. C., for the examination. He will grade the papers, award the diplomas, and report the results to the United Society. Only five are required.

9. Have a representative at some denominational gathering where Christian Endeavor is discussed.

10. Have a representative at a State or District Christian Endeavor Convention.

## EXPLANATORY

Any society attaining eight of these points will be rated "Excellent."

Any society attaining all ten of these points will be rated "Superior."

Any society organizing a new society before October 1, 1918, will be rated "Super-Superior" or "Super-Excellent," provided the other points also are attained in the contest.

## SPECIAL MENTION

Every member of the Christian Endeavor Society of the Coshocton, Ohio, Society joined the Army of Universal Patriotic Service. We secured several hundred volunteers for this Army, reporting them to the United Society office.

## STATISTICS

We have organized forty-seven new societies of all grades during the quadrennium, but have lost almost as many, so that we have now practically the same strength as four years ago. It is possible that we have more than the two hundred and fifty societies accredited by the *Christian Annual*, but we have no way of ascertaining the fact. An all-time executive secretary would enable us not only to institute new organizations, but to rejuvenate the drooping ones as well. We must have such an officer.

## GENERAL ITEMS

We sent Rev. H. Russell Clem to the International Christian Endeavor Convention in Chicago in 1915.

The Secretary attended the Atlanta session of the All-South Christian Endeavor Convention in Atlanta in 1916.

We sent Rev. N. G. Newman to the Memphis session of the All-South Christian Endeavor Convention in 1918.

The Secretary has edited the department in *The Herald of Gospel Liberty*, and sought to enliven it by personal notices.

We have our proportional part of the expense of the Educational Secretary, Mr. Hermon Eldredge.

We are ready now to endorse the merging of the Christian Endeavor and Sunday-school Boards into a Board of Religious Education, that jointly we may have an all-time executive or field secretary to give our young people an adequate leadership for the spiritual development and conservation of their lives.

The Secretary has done what he could in his limited way, with stenographic help, to send out organization and other literature and push the progress of the work.

## FINANCIAL STATEMENT

Elon College, N. C., October 4, 1918.

## RECEIPTS

From Secretary E. A. Watkins .....	\$117.25
From J. F. Burnett, Secretary .....	328.28
Total .....	\$445.53

## DISBURSEMENTS

2- 2-15	J. F. Burnett .....	\$ 20.45
6-30-15	H. R. Clem .....	17.50
11-13-15	J. F. Burnett .....	6.25
7-16-16	All South Convention .....	17.20
3-21-17	Greensboro Convention .....	1.55
4- 4-17	J. F. Burnett, refund .....	2.00
8-29-17	250 Mailing Tubes .....	7.50
7-17-18	All South Convention .....	48.42
Telegrams .....		1.22
Supplies for Department .....		16.60
Printing .....		55.06
Educational Secretary .....		53.56
Stenographer .....		78.75
Postage .....		73.82
Cuts and Photos .....		14.15
Total .....		\$414.03
In hand to balance .....		31.50

\$445.53

I have audited the books of W. A. Harper, Secretary of Christian Endeavor for The American Christian Convention, and find them in agreement with the above financial statement.

Signed, MARION C. JACKSON,

Cashier Elon Banking and Trust Co., and Notary Public.

Adopted.

## Our Christian Endeavor Program for Four Years

BY REV. A. B. KENDALL, Secretary

In the successful carrying on of any campaign it is first necessary that one have an intelligent grasp of the real situation. He needs to know the resources, the territory already occupied, the territory to be occupied. Objectives should be decided upon; stakes set; the forces rallied and then with earnestness, enthusiasm, and vigor press toward the goal.

I have been asked to set some objectives for our Christian Endeavorers for the next four years.

I find myself seriously handicapped at the outset because of limited information as to what we have already accomplished and of the real strength of our force. There is a danger that because of lack of knowledge, that I may set the objective behind the present line of advance and thus plan for a retreat instead of an advance.

Some day in the not too far-off future, I hope we may have so trained our people that they may fill out properly and return promptly to the proper officials every blank sent them. I hope this may happen before the millennium reaches us, but I am sure that some of us would feel that the millennium had certainly arrived or was just around the corner if this should take place all at once.

So far as I can learn this is about where we are to-day:

Senior societies, 283.

Junior societies, 30.

Intermediate societies, 8.



We have 250 Christian Endeavor Experts. We have organized 47 new societies in the last four years and lost about as many. We have 26 societies enrolled as striving to attain to the standard erected by our Christian Endeavor Board. We may be better off than this, we may be worse off, I have no means of knowing, but am very doubtful about this being absolutely accurate.

We have attempted to raise sufficient funds to place a missionary in the field and have him supported by the Endeavorers, but have not succeeded.

This seems to be our front-line trench. The field of conquest lies before us. Where shall we plant our banners in the next four years? What territory ought to be captured by our Endeavor army for the Master in the next four years? I think that I should like to plant seven banners with a goal inscribed on each of them as our objectives for the next four years. The first banner I would like to hand over to our Endeavorers, is the banner of—

## I. INCREASE.

The first need under this head is a General on the field to marshall our forces, to guide our efforts, to inspire, enthuse, and give us a new morale in this warfare of conquest. Our efforts are too sporadic, spasmodic, half-hearted, unarticulated. We need a controlling head who can give his time and thought to this work. We need a Field Secretary.

Second. I wish to put before you a goal in the matter of increase that is all important, basic, fundamental, vital; we need more regiments.

We have according to the latest figures in hand, 283 Young People's Societies: we should increase this number in four years to at least 500 societies.

Man-power imbued with the right spirit and thoroughly equipped is vital in any war whether the battles to be fought are physical or spiritual. We may have the greatest general imaginable, but if we have not man-power victory is uncertain.

Foch, Pershing, Haig, Joffre could not win a battle by themselves or unsupported by an adequate force. They needed men and men and then more men. We need societies and societies and then more societies.

Third. We should increase our enrollment 100%. At present we have reported 7,552 members. Shall we not make it 15,000 by 1922? An unattainable goal do I hear some one say? True if our unbelief says so. Not true if we believe that there is nothing impossible with God and man working together.

Let us have our Field Secretary that we are going to have, look the field over carefully, and apportion so many new societies and so many new members to each Conference and then let us as conferences make up our quota and go over the top. There is surely a great unconquered territory waiting to be won. We have twenty conferences reporting 259 churches and not a society reported in a single one of these conferences. We have a total of 856 churches reported without a society.

On the Second Banner I would inscribe the word—

## II. EFFICIENCY.

200 Excellent societies. 80% of the points of our Standard won.

100 Super-Excellent societies. 80% of the points of our Standard won and one new society organized.

150 Superior societies. 100% of the points of our Standard won.

- 75 Super-Superior Societies. 100% of points of our Standard won and one new society organized.  
 50% of our societies adopting the United Society's Efficiency Plans.  
 The Third Banner I would call the Finance Banner.

### III. FINANCE.

Last year we contributed to Christian Endeavor work in our denomination, according to our reports in the Annual, \$58.75, or \$200, an average of about 20 cents per society, or .007 per member. We certainly cannot expect to do much on fraction of a fraction of a mill basis. We should give an average of at least 5 cents per year per member for the next four years. \$1,000.00 per year for the next four years for missions.

Thirty-three and one-third per cent. of our active membership enrolled in the Tenth Legion.

Let us name the fourth Banner the Service Banner.

### IV. SERVICE.

Eighty per cent. of our societies adopting the "Monthly Service Plan." September. Membership Increase and New Standards adopted.

October. Alumni Association Organization.

November. Graded Christian Endeavor.

December. Religion in the Home, Quiet Hour, and Altar League.

January. Christian Endeavor Week plans and organize Christian Endeavor Expert Classes.

February. Graduation of Expert Classes.

March. Organize Mission Study Classes.

April. Evangelistic month.

May. Tithing week. May 21-28.

June. Sunday-school month.

July. Open Air Meetings.

August. Summer Conferences.

10% of the active membership Life Recruits.

75% of the membership enrolled in the Army of Universal Patriotic Service.

Evangelism.

1. Personal Worker's Training Class organized in fifty per cent. of our societies.

2. Systematic effort to win others to Christ. New converts won equal to twenty-five per cent. of the active membership.

Church members won to the church equal to twenty-five per cent. of the active membership.

One hundred per cent. of the membership engaged in some form of local church work.

The fifth Banner we will name the Educational Banner.

### V. EDUCATIONAL.

10% of the membership Christian Endeavor Experts.

50% of the societies conducting some form of mission study.

20% of the active membership subscribing to the *Christian Endeavor World*.

100% of the membership engaged in some form of service in the local church.

The sixth Banner we will dominate the Devotional Banner.

## VI. DEVOTIONAL.

75% of the membership enrolled as Comrades of the Quiet Hour.

100% of the membership attending some service of the local church.

## VII. RESERVES.

The seventh Banner we will designate as the Reserves Banner.

100 New Junior Societies. At present we have 30.

50 New Intermediate Societies. At present we have 8.

# Report of Commission on Christian Endeavor

## MEMBERS OF THE COMMISSION

Rev. A. B. Kendall, Chr., Ravena, N. Y.

Rev. Klise S. King, Lima, Ohio.

Rev. A. E. Bagby, Newmarket, Ontario.

Miss Josie Craig, Norfolk, Va.

Rev. J. F. Morgan, Berkley, Va.

Rev. B. W. Stoddard, Indianapolis, Ind.

Maynard M. Way, Albany, N. Y.

Rev. A. R. Webb, Rye, N. H.

Rev. R. G. English, Amesbury, Mass.

Miss Freda Kirkendall, Huntington, Ind.

Rev. R. G. Bell, Marietta, Illinois.

R. C. Boyd, High Point, N. C.

As Chairman of your Commission on Christian Endeavor, I desire to submit the following report:

In the preparation of this report I sent a questionnaire containing sixteen questions to the different members of the Commission.

The conclusions based upon the replies to the questionnaire are as follows:

1. That the church needs a new evaluation of the Christian Endeavor Society, in order that it may be led to realize that in this society it has its most potent agency for training its young people in service for God and humanity.

2. That although some churches are agitating the idea of discontinuing the Christian Endeavor Society and trying to embody its training work in the program of the Organized Sunday-school Class, we do not feel that such a move is wise; as we believe that the Sunday-school class must ever find its true function in the teaching service of the church, while the Christian Endeavor Society finds its field of work in the training service of the church.

3. That the key to the success or failure of the Christian Endeavor Society to fulfill its function in the church is largely in the hands of the pastors and church leaders; given the enthusiastic, sympathetic oversight and hearty co-operation of these, the young people will respond and the society will become a vital religious force in the church and community.

4. That any program put forth by the denomination will fail of its desired results unless we can have a Field Secretary employed, whose full time shall be given to the putting into actual effect of such program.

5. That the need of an objective for the work of the Christian Endeavor Society is fully met in the "Efficiency Plans" brought forth by the United Society of Christian Endeavor and the Standards erected by the Christian Endeavor Department of this Convention. These objectives need to be stressed and the societies led to adopt them.

6. That the war has created new opportunities for service of which the Christian Endeavor societies should make the most.

We therefore recommend:

1. The enrollment in the Christian Endeavor Army of Universal Patriotic Service, of every society in the Christian Church.

2. Providing good reading matter for the boys, and seeing that they are kept in touch with the home base by receiving copies of the home paper. If they

are members of the Christian Endeavor Society, send them a copy of the *Christian Endeavor World* as long as they are in service.

3. Holding occasional patriotic meetings, singing patriotic songs and the old and new hymns expressing faith in God. Have brief patriotic addresses.

4. Seeking to lead in co-operation with the government in every patriotic measure it puts forth.

5. Aiding in Red Cross work, Y. M. C. A., War Savings Stamps, Liberty Loan, Red Cross drives for finance.

6. The heartiest co-operation of our societies with the general, inter-denominational conventions and conferences.

7. The exercise of great care in the selection of Conference, Convention, and State Secretaries.

8. That our Conference and Convention programs give a more prominent place to this important branch of the church work.

9. That owing to the danger of over-lapping of activities on the part of the Organized Bible Class and the Christian Endeavor, steps should be taken to carefully correlate these activities.

10. That for general guidance in our work, we submit the following plan:

## THE PLAN

### I. THE PURPOSE.

The Christian Endeavor Society is the training school for the church. Its purpose is the culture and development of vital, practical, Christian character through instruction and practical training in actual service to God and man.

By means of its activities we are to train Christian leaders and followers "for Christ and the Church."

The satisfactory attainment of this end calls for the fullest development of life; the life foursquare, physical, social, mental, spiritual. All of these should center in God and circle about the Word of God.

### II. THE FIELD.

All life is our field; but recognizing the fact that life is progressive, developing through certain well-defined stages, in order that the work may be most effective, we divide our field into the following:

Junior—years 6 to 13.

Intermediate—years 14 to 17.

Young People—years 18 to 24.

Senior—years 25 and upwards.

This grouping is made in the interest of efficiency and is intended to be flexible and adjustable to suit conditions.

### III. AIMS.

(1) The acceptance, by faith, of Jesus Christ as personal Savior by every member of the society.

(2) A clear, comprehensive vision of what it means to be a follower of Jesus Christ.

(3) An open confession of Jesus Christ and the pledge of loyalty to his lordship and "obedience to the heavenly vision."

(4) The training for leadership by the development of responsibility, initiative, executive ability, and the consecrated use of all the talents in Christian service.

(5) The full surrender of the life to Christ to be used as He wills in the home, the church, the community, the state, the world.

### IV. THE METHOD.

For the production of the symmetrical Christian life two things are necessary, viz.: Impression and Expression.

(A) *Impression.* (Instruction.)

a. Bible Study. (Informational.) Bible Geography. Bible History. Bible Biography. Bible Characters. Books of the Bible. Doctrines. Topical Study.

b. Bible Study. (Devotional.)

c. C. E. Expert Classes.



- d. Mission Study Classes.
- e. Personal Workers' Training Classes.
- f. Regular instruction in the Principles and History of the Christian Church.
- g. Instruction in Christian Endeavor Ideals and Duties:
  - 1. In the Home.
  - 2. In the School.
  - 3. In the Church.
  - 4. In the Community.
  - 5. In the State.
  - 6. In the World.
- h. A Conference C. E. training school in connection with every conference.
- i. Instruction in worship.
- (B) *Expression.*
  - 1. Worship.
    - a. Prayer. Twofold training—Worship of God and intercession for man.)
    - b. Testimony. (Training witnesses.)
    - c. Music. (Training in expression of praise.)
    - d. Quiet Hour, Bible Study. (Training in devotion.)
  - 2. Service.
    - a. Evangelism.
      - (aa) Personal work.
      - (bb) Evangelistic bands.
      - (cc) School prayer-bands.
    - b. Stewardship.
      - (aa) Money. (The Tenth Legion.)
      - (bb) Life. (Life Work Recruits.)
    - c. Christian Service in the Field of the Local Church.
    - d. Christian Service in the Denominational Field.
    - e. Christian Service in the Forward Movement of the Christian Church.
    - f. Christian Service in the Field of Home Missions.
    - g. Christian Service in the Field of Foreign Missions.
    - h. Christian Service in the Field of Community Needs.
    - i. Christian Service and Citizenship.
    - j. Christian Service and Patriotism. (C. E. Army of Univ. Patriotic Service.)
    - k. Christian Service and Extension.
    - m. Christian Service and Physical Life. (Sanitation. Athletics.)
    - l. Christian Service and Social Life. (Recreation.)

A. B. KENDALL, *Chairman of Commission.*

## Report of Department on Finance

BY S. O. ALBAUGH, Secretary

DAYTON, OHIO, April 26, 1919.

*To the Executive Board of The American Christian Convention:*

BRETHREN:—We submit the following report for the Department of Finance for the period ending September 30, 1918:

### PERMANENT FUND

On hand at last report, March, 1916 .....	\$ 36.10
RECEIPTS	
July 1, 1917, Interest credited by Savings Bank .....	2.06
Sept. 22, 1917, Received from O. S. Thomas, Home Mission Secretary, to apply on Franklinton Note .....	100.00

Jan. 1, 1918, Interest credited by Savings Bank .....	1.76
July 1, 1918, Interest credited by Savings Bank .....	2.78
Total .....	\$142.70

## SUMMERBELL MEMORIAL FUND

On hand at last report, March, 1916 .....	\$ 32.08
Received from J. F. Burnett, Secretary .....	167.92
April 12, 1918, Paid J. F. Burnett, Sec'y, interest on this fund .....	18.55
Total .....	\$218.55
April 6, 1918, Invested in U. S. Liberty Bonds .....	\$200.00
April 12, 1918, Paid Dr. Burnett interest on this fund .....	18.55
Total .....	\$218.55

## FRANKLINTON NOTE

On hand at last report: A note of \$500.00 dated October 14, 1914, in favor of The American Christian Convention and signed by John Blood, President, and S. A. Howell, Secretary; one-half to be paid on or before Sept. 1, 1916, and one-half to be paid on or before Sept. 1, 1917, by the Mission Board.

Sept. 22, 1917, we received one hundred dollars to apply on same and in harmony with the action of The American Christian Convention Board credited same on the note and returned it and received a new note for \$400, at six per cent., the same to be paid by the Mission Board to The American Christian Convention as follows: \$100 on Oct. 1, 1918; \$100 Oct. 1, 1919; \$100 Oct. 1, 1920; \$100 Oct. 1, 1921.

## ON HAND OCTOBER 1, 1918

In Dayton Savings and Trust Co. (in Permanent Fund Account) ....	\$142.70
Registered U. S. Bonds (Summerbell Memorial Fund) .....	200.00
Franklinton College Note .....	400.00

S. O. ALBAUGH, *Treasurer*.

## SUPPLEMENTARY

October 26, 1918, We received from O. S. Thomas, Home Mission Secretary, to apply on Franklinton note .....	\$100.00
January 1, 1919, Credit for interest in Savings Bank .....	3.17

## REPORT OF AUDITORS

DAYTON, OHIO, May 21, 1919.

We have audited the books of your Treasurer, and find them neatly and correctly kept, and agreeing with his report of April 26, 1919.

A. F. CHASE,  
NETUM RATHBUN,  
*Auditors.*

## Report of Bureau of Evangelism and Social Service

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The Bureau of Evangelism and Social Service had its origin as a continuous working organization in the Commission on Social Service, which was authorized by the Convention of 1910, at Troy, Ohio, and reported through its Secretary at Springfield in 1914. That Commission was organized with Rev. W. J. Young as Chairman, and the Home Mission Secretary as its Executive Secretary. Its work was carried on, very properly, in connection with the Home Mission Office.

The Springfield Convention recognized the importance of the work and undertook to provide for its continuance, adding to it the subject of Evangelism, thus combining two forms of effort which naturally belong together. In the organization of the Bureau the subject of the Country Church was added, which is Social Service adapted to rural conditions.

The formation of the Bureau was provided for by the Springfield Convention by adding two paragraphs to its constitution, as follows: "The Convention shall also include a Bureau of Evangelism and Social Service, the same to be under the care of the Home Mission Board." "The Home Mission Board shall provide the necessary expenses of the work of Evangelism and Social Service."

The Convention took no further action toward the formation of the Bureau; but the Home Mission Board proceeded to authorize a plan of organization, which was afterward approved by the Executive Board of the Convention. By this action, the three Commissions on Evangelism, Social Service, and the Country Church, which had reported to the Springfield Convention, were continued and re-organized, and made the basis of the Bureau. The chairmen of the three commissions, with the Home Mission Secretary and a Secretary of the Bureau, were made a committee of supervision and control. The Bureau Secretary was to act as Director, and also as Secretary of each of the three commissions. The committee as finally constituted consisted of Rev. Omer S. Thomas, Rev. John MacCalman, Rev. P. S. Sailer, Rev. John Bowdish Gove, and the Secretary, O. W. Powers.

The purpose in making these commissions the basis of the Bureau was, first, that there might be available select groups for counsel and co-operation; second, that there might be some intensive educational work by the members of the groups, under the direction of the Secretary; third, that through the chairmen of these commissions a better connection might be maintained with similar commissions of the Federal Council of Churches; fourth, it was hoped that these commissions might make a study of their subjects and submit their findings to the Convention at this session. Something has been accomplished along the first three lines; but the fourth has been made superfluous by the action of the Executive Board in naming entirely new commissions for this purpose. The chairmen consequently decided to make no reports, except through the Secretary of the Bureau.

The members of the Commissions were so distributed as to give one or more to nearly every conference throughout the denomination, with the expectation that by their co-operation the work of the Bureau could be brought to the attention of the conferences more effectively.

It was originally planned to hold frequent meetings of the Committee of Supervision, with at least one meeting of each commission during the quadrennium; but the funds available would not admit of so ambitious an effort. The work has been done entirely by correspondence. The lack of these meetings is probably the main reason why the initiative and activities of the Bureau have been almost entirely in the hands of the Secretary. Suggestions from the members of the committee and the commissions have been earnestly solicited, and some responses secured; but for the most part these have been limited to approval or disapproval of plans submitted by the Secretary. Personal conferences would have resulted in more effective planning, and in more definite contributions to the work by the brethren thus associated. The following is a brief survey of some of the work attempted by the Bureau:

First, the Secretary has endeavored to come into close relation to the pastors, through a series of circular letters. The first of these contained full information concerning the organization of the Bureau, its aims and proposed methods. It carried with it a message from the Chairman of the Commission on Evangelism, and a statement of Social Service principles and the relation of Social Service to Evangelism. This statement was afterward printed in the "Year Book of Social Service," issued by the Federal Council Social Service Commission.

The second circular urged the development of a sense of community responsibility on the part of the churches; revival efforts that should include instruction, efficiency, and broader sympathy toward the great inter-church movements, as contrasted with mere campaigns for increased membership; community surveys, rural life institutes, study classes, and improved church finance; and the study and acceptance of the Rural Church Program, as set forth by the Rural Life Conference of the Federal Council held at Columbus, Ohio.

The third stressed the work of the American Red Cross, social welfare work for the soldiers, the maintenance of industrial standards, definite work for the prohibition of the liquor traffic, and co-operation with the Federal Council Commission on International Justice and Good Will. Literature from the World Alliance for the Promotion of International Friendship, and from the Federal Council Commission on the Church and Social Service, bearing the imprint of our own commission, accompanied this circular.

The fourth circular consisted of a series of questions, covering the activities urged by the Bureau. The object was to suggest more definite tasks to the pastors, and a broader view of the possibilities of the work, and also to gain through their replies, some information concerning the progress of the churches in these directions. About twenty-five per cent. of the pastors responded. A good interest was indicated in Evangelism, with a good proportion of the churches using thorough methods, such as preparation through cottage meetings, personal visitation, and the distribution of literature. Little dependence was placed upon specialists or travelling evangelists, most churches having called to their assistance near-by pastors. The Red Cross had received a large measure of co-operation. War relief and prohibition had been given a good measure of attention. But questions of law enforcement, local welfare work, community betterment, and recreational life in the church and commun-



ity enlisted a minimum of interest. In these directions we have hardly made a beginning.

In the second year of the quadrennium especial attention was given to the conferences. Letters were sent to all the secretaries, and in some instances to the presidents also, asking that place be given on the programs of the conference sessions for the discussion of Evangelism, Social Service, the Country Church, and International Friendship, and the appointment of committees on these subjects. After the conference sessions had been held, letters were again sent, asking for reports of the work done. The response to these requests was not general, but a number of conferences reported some recognition and sympathy with the objects of the Bureau.

Blanks for a Conference Survey were prepared and used to some extent in ascertaining the condition of the rural churches. Four conferences were thus surveyed, and the results reported to the Secretary; but it seemed impossible to secure volunteers for this work on any extended scale.

A third line of effort was with the members of the commissions. These were kept informed by circulars and letters of the plans of the Bureau. The work of the Federal Council Commissions was frequently reported. Lists of books, reading courses, and other means of study and information were suggested. Finally, questionnaires were sent to all the members in preparation for a quadrennial survey; but the results, after being put in condensed form by the Secretary, were turned over to the Chairmen of the Special Commissions appointed by the Executive Board.

A fourth activity has been the preparation and distribution of literature. At the beginning of the quadrennium a small selection of books was kept in stock in the office of the Secretary, and an effort made to secure their reading and study by members of the commissions. Publications of the Federal Council and its commissions have been kept in stock and sent out on request, most of them free of charge. A leaflet by Dr. Carlyle Summerbell, entitled "A Call to Arms," and one by the Secretary on Evangelism, have been distributed to the pastors. The latter was issued in connection with the Forward Movement. The members of the Commission on Evangelism furnished articles for a special number of *The Herald of Gospel Liberty*, and the members of the Commissions on Social Service and the Country Church sent in a number of articles on the Columbus Program for the Country Church, the most of which were published. Others have contributed to *The Herald of Gospel Liberty* from time to time. One series of lectures on Evangelism has been issued by The Christian Publishing Association.

Finally, the Secretary has prepared and given addresses and lectures to churches and conferences as the way has opened. The largest number of conference addresses was in the second year, twenty-two. A course of lectures on Evangelism was given at the Seaside Chautauqua, and repeated at Defiance College. A second series of lectures on Evangelism was given at Craigville, and a series on the Country Church at the Seaside Chautauqua. Several of these were repeated at various churches and conferences.

This report of activities is meager, but it should be remembered that it is almost entirely the work of the Secretary. He has been obliged to take the time for this work from his pastorate, and much of it has been at the expense of time and effort which really belonged to his churches. The instruction of the Convention that the Home Mission Board should provide for the

expense of the work, has been interpreted in terms of postage, stationery, and traveling expenses, with a very small amount for printing. There has not been enough to provide even the part time of a stenographer, except for a very few weeks. The entire expenditure has been less than one hundred dollars annually.

The Executive Board has directed that specific recommendations shall be made through the various commissions. But there is no committee or commission on the work of this Bureau as a whole. Therefore, I may be permitted to voice some conclusions.

In Evangelism, we need oversight, education, and co-operation. We need frequent gatherings of our ministers and Christian workers, for study of the Bible and for prayer, that we may have a more perfect knowledge of Christian truth, a truer sense of fellowship, and a deeper devotional life. The Forward Movement is emphasizing the importance of these things, but it cannot of itself provide for their realization. It must either enlarge its scope, or have an agency upon which it can call, and with which it can co-operate. A strong, working department of Evangelism is a necessity.

We have only just begun to realize the tremendous importance of Social Service as a function of the church. This function is twofold. First, it must be to interpret the great social movements of our time, and help the church to relate itself to them. These are perilous times. Great issues are at stake. Mighty forces are struggling for the mastery. The workers are insisting, not only that the conditions of labor be ameliorated and made tolerable, but that the workers themselves shall have the ordering of these conditions. It is for the church to say whether the immense changes that are demanded shall be made in a spirit of brotherhood, or a spirit of selfishness. The revolution is coming, and it will be either from above or beneath—from Christ or the devil. If it is left for the poor and dispossessed classes to force their way into better material conditions, in a spirit of envy and hatred and reprisal, the movement will cause untold suffering and confusion, and may defeat its own ends. But if through the prevalence of the spirit of Jesus, men are led into true consideration for each other, into mutual helpfulness, real brotherliness, and an adjusting of burdens instead of a mere shifting of them, into a sharing of toil and its rewards, instead of an attempt to escape the one and enjoy the other, then we can build a civilization that will endure. Here is the great mission of the church—to so relate itself to these movements as to help and guide them, and bring peace on earth, good will to all men. And in the second place, the church must increasingly minister directly to the need of the world by carrying forward through her own activities the program of Jesus for feeding the hungry, clothing the naked, liberating the captives, and in every way helping humanity into the more abundant life, through loving and self-giving service. We must concentrate upon these duties, and we need to have a part of our denominational organization definitely charged with this work.

In view of the fact that so large a proportion of our churches are rural and that the rural problems are increasing in importance and complexity, our efforts, both in Evangelism and Social Service, need to be especially adapted to rural needs.

If this work is to be placed again in the hands of one man, he should be free to devote his time to it, with an adequate salary, and a place on our Con-

vention Executive Board, so that the work can be properly co-ordinated with the other departments. If it is to be divided among two or more, each division should be placed in charge of men who can devote a certain proportion of time and energy to it, without subtracting it from that needed by a busy pastorate.

I suggest the propriety of a special committee, to consider jointly the recommendations of the three Commissions on Social Service, Evangelism and the Country Church, and this report; and that it be directed to formulate a definite recommendation as to the best method of providing for this work, reporting the same for adoption by the Convention.

OLIVER W. POWERS.

## Report of Commission on Evangelism

### MEMBERS OF THE COMMISSION

Rev. Roy C. Helfenstein, Chr., Urbana, Ill.	Rev. W. A. Freeman, Covington, Ohio.
Rev. Victor Lighthourne, Dover, Del.	Rev. Fred Cooper, Albany, Mo.
Rev. G. D. Eastes, Norfolk, Virginia.	I. A. Luke, Holland, Virginia.
Rev. H. W. McCrone, St. Johnsville, N. Y.	Rev. A. H. Bennett, Louisville, Ill.
Rev. Mrs. W. T. Coffin, Kittery, Maine.	Rev. C. A. McDaniel, Milford, N. J.
Rev. F. E. Rockwell, Madrid, Iowa.	

We, your Commission on Evangelism, submit the following report as our findings obtained by means of questionnaires.

Evangelism is the initial work of the Church of Jesus Christ. If the work of evangelism is neglected, the work of Christian education and Christian commission must suffer. We must first win men to Christ, or perform the work of Evangelism, in order to build them up on Christ and send them out for Christ—the work of Christian education and Christian commission.

The stress and strain of the war situation, and the abnormal commercial conditions prevailing, without question militate against the work of Evangelism. But this fact offers not a single reason for deferment in the great work of winning souls. It is but a challenge to the churches to be more concerned than ever along this line of Christian activity. The passion for Evangelism should be the warmest when the world seems the coldest. The Church must Evangelize in war-time, else in time of peace its message will fall on deaf ears.

There has never been a time in the Christian era when the need of Evangelism was greater than it is to-day, because there never has been a time when there was more that made against the spirit of Evangelism than now.

The social unrest, the pitiful oppressiveness of the abnormal economic conditions upon the poor, the lure and enticement of the unusual opportunity for the rich to increase their wealth, and the whole depression and distraction imposed upon the public mind by the war, effect a psychological condition that is not conducive to the work of Evangelism from the revival point of view. For men and women to be won to the Christian life through the agency of a revival campaign, they must be induced to think intently and constantly on Christ and His claim upon their lives. War news and war programs make such almost impossible.

But while the present world situation is not conducive to *Revivalism* it does offer unparalleled opportunities for soul-winning if the Church but have



eyes to see. In these days of all days men need Christ, and Christ needs men. The present world situation, and psychological as well as social turmoil, simply throw out a challenge to every Church and to every Christian to present the claims of Christ upon the individual and social life with greater urgency than ever. And if the *Church* is true to her purpose and her God she will breast the waves of opposition and win thousands to Christ that she might never have won under normal conditions.

The effect of the war in sobering a pleasure-intoxicated social life, in creating a more serious attitude in the public mind, and in opening the door of many homes and many lives by the hand of anxiety or grief has made way for a work of soul-winning or personal Evangelism that pastors and churches dare not fail to appreciate and utilize. We need to realize that personal Evangelism is the very highest type of Evangelism. It was the plan our Master used. Hand-picked fruit always comes at a premium. If every member of the Christian denomination would consecrate himself anew to God and seek to win one soul to Christ the coming year, what a wonderful growth our churches would experience! Wise is that pastor and wise the church that in these days enters upon the quiet search for souls. There is no better way to keep the home fires and the spiritual fires burning, than to win men and women and boys and girls to the light and warmth of the Savior's love. In these days of all days every Christian should strive to do the work of an evangelist, the work of winning others to Jesus Christ. The obligation of personal Evangelism rests upon every follower of Christ and not only on the minister. Some people have narrowed the meaning of "personal work" to the act of going to some one in a revival meeting and asking him to go forward and make public confession of Christ. That is a mode of personal work, but it fails to compare in importance with the personal work of the Christian who first of all lives a consistent Christian life and then is not ashamed to witness for Christ among his friends when the opportunity is ripe. But personal work must always precede personal work of any kind.

We, your Commission on Evangelism, feel that the best interests of Evangelism are not conserved by Tabernacle Campaigns, but by continual evangelistic effort on the part of the pastor and membership throughout the year, culminating in a special series of evangelistic services, preferably just preceding Easter.

We believe that the future strength of our denomination lies in the response our churches make to the opportunity of Evangelism among the boys and girls. Our Sunday-schools should all have an Evangelistic goal and every teacher be made an Evangelist. To this end no person who is not a Christian himself should be permitted to teach a class in Sunday-school. It would be no more inconsistent or ridiculous to employ in a high school or college a person to teach chemistry and botany who himself knows nothing about chemistry and botany, than it is to have a person teach a Sunday-school class who himself knows nothing about the saving, impelling, transforming, conquering power of faith. The Sunday-school offers not only an opportunity to instruct the young in matters pertaining to the Christian religion, it offers an opportunity to introduce Christ to the personal life of each scholar.

We are glad to note that in nearly every quarter and from nearly every pulpit a new Evangelistic appeal is being made. Time was when the appeal was commonly made for people to become Christians because of the benefits



Christianity afforded in the life beyond. Many looked upon church membership as a fire-escape or an insurance policy—fire insurance at that. But to-day and in the future the appeal must be "Christian Service." As of old Christ called men to follow Him that they might serve humanity, so the church to-day calls men to follow Him in loving service. Salvation is being interpreted according to the true definition of the word. To be saved means not to be wasted—not to waste our energies, our time, our personalities in idleness or in sinful living. To be saved means to be saved to service—saved to others. We are getting back to Christ's idea of bringing Heaven to earth instead of spending our time getting people ready for Heaven when they die. The emphasis in our Evangelistic message has swung from "The Sweet By and By" to "The Sweet Now and Now." The church to-day is seeking to insure to humanity the blessings that the Church of old time promised men in Heaven. Christian service should be the keynote of the Evangelistic message of to-day. This alone, as Prof. James, of Harvard, put it, will furnish "the moral equivalent of war."

Out of this idea has grown the new Social Evangelism which insists that every church must have a consciousness of community responsibility which includes more than conducting the regular Sunday services and holding a revival each year—a responsibility which reaches out seeking to Christianize every part of the community life.

We, your Commission on Evangelism, feel that the time has come when men who devote their time to Evangelistic work should be treated with the same dignity relative to their remuneration as is shown pastors. Time was when the pastor depended upon the free-will offering of the people as pay for his services. But no self-respecting pastor would think of laboring under that plan to-day. "The laborer is worthy of his hire." It may be an open question as to whether some evangelists are worthy of the free-will offerings they receive. A stipulated fee for conducting Evangelistic services—so much for a two- or three-week meeting—or if the evangelist were paid a stated salary by the conference, would remove from the evangelist's mind doubts as to compensation, and, in the case of being hired by a conference, he could be used in the most needy fields instead of going to the larger churches where he felt his offering would be larger. Furthermore, in the work of an independent evangelist or of a conference evangelist it would eliminate the abominable practice of begging for a large offering and leave the mind of the evangelist and the minds of the people free to work for the main object of the meetings. Let a free-will offering be taken during the meeting as often as desired, but let it be a free-will offering and let it be for missions.

We furthermore feel that there would be a new era for Evangelism in our churches if each church would make out a prayer list of the unsaved people in the community that the church should touch by its influence, and then the members and pastor pray definitely and systematically for the salvation of those individuals. The church has but touched the hem of the garment of the wonderful possibilities in definite and agonizing prayer in the work of Evangelism.

We also feel the need of a plan of organization for conserving the results of revival campaigns. Too often the spiritual experience of the convert is taken for granted. It is not enough to get people to take the evangelist's hand

or sign a card. It is our obligation to lead them into a personal fellowship with Christ.

In conclusion, your Commission on Evangelism submits the following recommendations for your consideration:

1. We recommend that Pastoral Evangelism be encouraged throughout our denomination, that every pastor seek to "do the work of an evangelist," and that our pastors make more of the plan of assisting each other in special meetings.

2. We recommend that all our churches consider the value of pastors qualified by experience, training, and denominational recognition over evangelists who have never been pastors, and who may not be of our own denomination, and that a leave of absence for two or three weeks each year be granted pastors for the purpose of assisting in Evangelistic services.

3. We recommend that in cases where the service of a regular evangelist seems needed, such as when a pastor has been his own evangelist for a series of years, or where the desired assistance of a brother pastor is not available, that very, very great care be exercised in the choice of an evangelist.

4. We recommend that every evangelist who desires to do general evangelistic work within the bounds of the Christian denomination shall first receive official recognition from the "Bureau of Evangelism and Social Service" of The American Christian Convention, and that no evangelist be allowed advertising space in *The Herald of Gospel Liberty* who has not received such recognition as to his worthiness from point of view of character and qualification.

5. We recommend that the independent evangelists should exercise the same dignity as pastors in the matter of receiving remuneration for their services, and to this end that they should require a stipulated pay instead of a free-will offering.

6. We recommend that our Sunday-schools lay special emphasis on bringing the boys and girls ten years of age and over to a definite decision for Christ.

7. We recommend that churches holding revival campaigns should organize the membership into teams with captains to make a religious survey of the community prior to the campaign, advertise the meetings in every way possible in the local papers and by posters, etc., to give them wide publicity, hold district cottage prayer-meetings each night for ten days preceding the campaign, and to do efficient follow up work after the meeting to conserve the results of the efforts put forth, the best plan for such work being that issued by the "Commission on Evangelism" of the Federal Council of Churches of Christ in America, leaflets No. 1 and 4, which can be secured from our Bureau of Evangelism and Social Service.

8. We recommend that because of the urgent need for Evangelism in these times, and because the Christian denomination by virtue of her principles and her birthright as a revival church should of all denominations be peculiarly Evangelistic in purpose and in spirit, that during the coming quadrennium we as a denomination make the thought, education, and spirit of our churches genuinely and unflinchingly Evangelistic, stressing the work of Evangelism in every department of our church life, and, in short, make Evangelism our major interest for the quadrennium.

9. We recommend that the present "Bureau of Evangelism and Social Service" be reorganized on a more effective basis, and given a salaried secretary who will devote all his time to the work and who should be a member of the Executive Board of the Convention. (This item went to Commission on Organization.)

*Commission*—ROY C. HELFENSTEIN, GEO. D. EASTES, H. W. MCCRONE, MRS. W. T. COFFIN, F. E. ROCKWELL, FRED COOPER, I. A. LUKE, W. A. FREEMAN, A. H. BENNETT, C. A. MCDANIEL.

Adopted.

## Report of Special Communion on Social Service

### MEMBERS OF THE COMMISSION

Rev. Carlyle Summerbell, Chr., Wolfeboro, N. H.	Rev. Clarence Defur, Frankfort, Indiana.
Rev. O. W. Powers, Dayton, Ohio.	Dr. J. H. Wilson, Dover, Del.
Rev. Alice True, Amesbury, Mass.	Rev. H. E. Rountree, Portsmouth, N. H.
Rev. P. W. Caswell, Portsmouth, N. H.	Rev. J. E. Samuels, Newport News, Va.
Rev. I. W. Johnson, Suffolk, Virginia.	Rev. John A. Dillon, Rush, N. Y.

In accordance with the action of the Executive Board of The American Christian Convention, the following report of the special "Commission on Social Service" is respectfully submitted. In repeating the report, the plan set forth by the Executive Board has been followed as far as possible, except that the study and presentation cannot be said to be "exhaustive." The unlimited field covered by our subject, and the reasonable limits which should control the length of this paper forbid. The Commission has availed itself of the permission to secure unofficial counsel from persons not members of the Commission, conversant with the subject, and their aid is hereby acknowledged.

In response to the inquiry concerning the general needs of the times that require special attention to the subject of Social Service, one correspondent (The author of "The New Church for the New Time") says: "The spirit of the age is social. Brotherhood is the pregnant word these days. The social hour has struck." Another emphasizes the lack of clear vision concerning the Kingdom of God, involving the establishment of a righteous and brotherly social order, based upon a realization of the Fatherhood of God and the Brotherhood of Man. Others mention the ever-present problems of capital and labor, the need of closer social contact, and of community consciousness, and the demand that the church should bear witness to its own sincerity and the reality of religion by the "power of deed."

Every social problem is intensified by war conditions. Calls which were insistent before are imperative now. The churches have entered upon a vast program of Social Service, almost without realizing its nature. The activities of the Young Men's Christian Association, the Red Cross, the Playground Association, and other like agencies which are receiving the active support of the churches, are not different from the forms of service which were called for before the war, but which often received scant attention. Then we are having forced upon our attention acute problems resulting from the rearrangement of our industries to meet war emergencies, the employment of women on an unusual scale, the demands for the relaxation of laws against child labor, and new conditions of housing and sanitation. We have begun to realize the intimate relation of alcoholism, vice, and communicable disease to the welfare and effectiveness of our army and navy; and this has called our attention anew to the significance of these evils in civilian life. All these things have for us a new importance, and cannot longer be ignored. And in the reconstruction period, when the social structure of our own nation must be rebuilt, and when aid must be extended to every tortured land, these questions will still be before us, with the further complication that we shall not have the impulse of patriotism, and the enthusiasm of the great conflict to hold us to our tasks. The church must supply a motive which shall be strong and enduring enough to sustain the *morale* of this vast army of rehabilitation.



There must be a moral leadership which will not falter in the face of the new complications, and the immensity of the enterprise.

Nothing in our condition as a denomination releases us from social obligation. These activities have been so often described in urban terms that we have felt that our churches, largely rural, had little or no call in their direction. But if we touch certain questions lightly, still we touch them. What city churches we have confront the same conditions as do others. It is possible that the middle or working classes, of which our membership is perhaps largely composed (if it can be classified at all) can be brought to respond even more quickly to these conditions than the very rich, of whom we have sometimes felt that we had not our share. Then in the South we have the negro and the mountain white; in the West some remaining bits of the frontier, while everywhere are poverty, sickness, industrial unrest, and economic inequality. In the rural districts the relation of landlord and tenant to each other, and the relation of both to the community; health and sanitation in the farm home, conservation of rural resources, and a host of novel and complicated issues claim increasing attention. All should be intelligent concerning these things, for all are involved in the solution of the problems arising from them, especially when that solution hinges upon proper legislation and administration.

The lack of sustained and properly directed study of social conditions and principles on the part of our ministry has left us without a denominational program, and even without any real denominational consciousness in this matter. It has never received proper discussion in our conferences and conventions. We have occasionally affirmed our sympathy, especially in considering interdenominational movements. We have even voted our assent to the social declaration of the Federal Council of the Churches of Christ in America; but there has been no definite recognition of that declaration as expressing our denominational purpose, or furnishing an objective for our activities. And had we adopted a program which consciously committed us to definite principles they would not have been self-enforcing. We need some denominational agency that will be able to make them effective.

But while our efforts in this direction have been inadequate, it does not follow that they have been wholly without merit. We have had some agitation and some education. We have had attempts to report to our people something of the great developments in social betterment. A few think they discern the beginnings of a social conscience among us. It may be that we do not excuse so readily as formerly the existence of evils for which we feel no individual responsibility; or rather, our individual responsibility is found more and more in moving the mass to recognize that for which we are collectively responsible.

Some recently-adopted programs of other denominations may help us to see the possibilities of our own. The Friends, like our own a small denomination, largely rural, have formed a Social Service Board, whose duties are:

- To prepare or suggest social service literature;
- To secure the formation of social service committees in the "Yearly Meetings;"
- To urge Superintendents of Evangelistic Work to familiarize themselves with the principles of social service, as carried on by the larger denominations;
- To encourage the formation of social service classes and study groups;
- To develop community study, and surveys.

The United Presbyterians, a small denomination, but well organized, has a denominational committee on social service, with the following duties:



- To publish books on Social Service;
  - To induce pastors to become acquainted with the Social Service Movement;
  - To encourage pastors to preach on Social Service themes;
  - To organize Social Service study classes;
  - To encourage the study of community life;
  - To secure working men and women, of Christian sympathies, to address local congregations;
  - To agitate for needed social legislation;
  - To promote discussion of Social Service themes in the denominational meetings;
  - To support the Sabbath as a day of rest;
  - To work toward making the church a conciliator between the employers and the employes;
  - To seek to apply the principles of Christ to all matters of issue between men;
  - To seek to focus attention upon the twofold need of regenerated men and a regenerated society.
- The Social Service Commission of the Congregational Churches sets forth as its objective the following:
- To make known the social principles of Christianity;
  - To arouse the spirit of Social Service in our churches;
  - To secure the co-operation of the churches with all other agencies doing Social Service work;
  - To outline programs for churches in their work for community betterment;
  - To interpret the gospel of Jesus Christ and the new purpose of the Church to industrial workers;
  - To represent the denomination in official capacity at meetings where labor and Social Service subjects are discussed;
  - To study and give leadership within the denomination for service in bettering the rural conditions and making more effective the ministry of the country churches;
  - To study the social waste caused by vice, crime, and bad economic conditions, and to develop programs for meeting these needs.

It is probable that these objectives represent in a general way the purposes and aims of our own Social Service Commission; but these do not seem to have impressed themselves upon our people to any great extent. It is a serious question whether the inclusion of the Commission in the "Bureau of Evangelism and Social Service," while it may have served to disarm some prejudice, and indicate the possibility of a connection between Evangelism and Social Service, has not also had a tendency to obscure the social issues for which it should stand. At any rate, the purely educational phase should have long since passed. We should have a program of action. For this reason it has been proposed that a full executive department be created, with sufficient funds to maintain a paid secretary, so that our churches may be organized for effective social work. At the same time it has been suggested that the educational work be supplemented by enlisting our schools, inducing them to provide courses of study, both for residents and non-residents, that would be helpful to our ministers and others. A chair of Social Service might be established in our Christian Divinity School, and our proposed Department of Social Service might have as one of its tasks the endowment, or other support of the chair.

There are not wanting indications that the churches are awakening to the importance of their social mission. There seems to be a growing conviction that "Men of the Christian faith exist for the service of men, not only in holding forth the Word of life, but in the support of works and institutions of mercy and charity, in the maintenance of human freedom, in the deliverance of all

that are oppressed, in the enforcement of civic justice, and in the rebuke of all unrighteousness." Rauschenbusch has told us that for years to come the social interest in the churches will be "Vague, groping, sentimental, timid, and inefficient." We should come to feel that such a condition is intolerable, and with determination undertake to realize more fully the social ideals as taught by Jesus and the prophets. We should cultivate "a prophetic fearlessness in laying down the Christian conception of a righteous social order; we must be sure-footed in our action, slow to charge any man with conscious wrong-doing, patient with the tangle of inherited convictions." One thing cannot well be overemphasized, and that is, the meeting of human needs without first raising the question as to the reflex influence upon our own work or denominational growth. The heart of the individual which should pause before each pulse beat to ask concerning the reflex influence of sending the blood through the body on its purifying errand must be badly diseased. The great qualifying test of all our social activities should be that they serve the whole community. In denominational-wide work the aim should be to serve all peoples alike, as opportunity affords.

The largest social ministry is that rendered by the state. The church can supply ideals, inspiration, dynamic; and until the state is thoroughly Christian, the church must be ready to supplement the service of the state. The world bleeds to-day because it has not believed that the state can be Christian as really as the individual. The ideal of Social Service is the Kingdom of God "On earth as it is in heaven." "Probably the greatest work the church can ever do will be to pour into the life of the nation a constant stream of socially-minded young people, trained in the principles and practice of Social Service, ready to take their places in the fight for a better world."

The following recommendations have come to the Commission, and are passed on for the consideration of the Convention. It will be noted that some of them are presented as alternatives, with the understanding that they may be further considered by the Commission acting as a committee of the Convention, even after presentation to that body:

1. The Social Service pronouncement of the Federal Council of the Churches of Christ in America, sometimes known as the "Social Creed of the Churches," should be considered by the Convention, article by article, and if approved, should be adopted as the sense of the Convention.

2. A program for work, including a declaration of principles, should be adopted by the Convention, then printed and circulated, and made effective through a department of the Convention organized for that purpose.

3. Committees on Social Service should be established in each church and conference, to promote an educational campaign, and direct practical work.

4. Local Church Federations will probably have Social Service activities as a large part of their program. Our churches should be trained to do their full share of such work when united in such federations.

5. The columns of *The Herald of Gospel Liberty* should be utilized for Social Service education, agitation, and news, and such propaganda should receive the active support of the paper.

6. A "Commission on Social Service" should be created by the Convention, with a paid secretary, who should be a member of the Executive Board of the Convention, and should devote his full time to the work; or

7. The present "Bureau of Evangelism and Social Service" should be reorganized and continued in some effective form, with sufficient denominational standing and financial support to enable it to do effective work. (The last two sections referred to Commission on Organization.)

8. The field being so great, and the laborers proportionately few, we respectfully recommend that prayer be continuously made to our Heavenly Father, that we may listen for His voice, and follow His suggestion, and that at the conclusion of this report, the Convention in session assembled spend a few moments in petition, led by the president.

CARLYLE SUMMERBELL, *Chairman*,  
OLIVER W. POWERS,  
I. W. JOHNSON,  
JOHN A. DILLON,  
CLARENCE DEFUR,  
PERCY W. CASWELL,  
H. E. ROUNTREE,  
ALICE TRUE.

Adopted.

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## The Federal Council

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SUBMITTED BY REV. M. SUMMERBELL, MEMBER EXECUTIVE COMMITTEE  
OF THE COUNCIL

The annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America was held in Atlantic City, N. J., December 10-12, 1918. Several of the Commissions of the Council held their sessions at the same time, and two particularly, those on Evangelism and Social Service, convened on Monday, in order to complete their annual reports in time for presentation. Of our people, Dr. MacCalman attended the Commission on Evangelism, and Dr. Powers was with the Commission on Social Service and also with the one on Evangelism. Our representatives on the Executive Committee of the Council were Dr. Powers and Dr. Martyn Summerbell, the former of whom served with the Committee on Roll, and the latter on the Business Committee.

Respecting the Executive Committee itself and the various Commissions, it may be remarked that the attendance was the largest and the most representative of recent years, save possibly the Columbus meeting, when great public services were held in connection with the meeting. At Atlantic City there was no great public service, and the numbers present were the more remarkable on that account.

The sessions of the Commissions on Evangelism and on Social Service are to be separately reported by Drs. MacCalman and Powers.

The Executive Committee attended to its routine business and received the reports of its several commissions and committees, all of which were carefully examined and passed upon in detail. It may be observed that the various commissions have been engaged in wide and important activities, especially those which have been charged with duties arising from war conditions, and the fidelity with which these duties have been discharged was made the subject of appreciative comment.

Many matters of general interest came before the Committee which may be mentioned as space permits.



Among these was the report of the Washington office, particularly as related to the new chaplains in the American Expeditionary Forces. The need for many new chaplains was imperative, and many such were approved and appointed. The grade of men who received these commissions was satisfactory and the manner in which their work has been performed has been commended by the men in the ranks and by the generals commanding.

The evening of Wednesday was devoted to reports from the General War Work Commission, and included a remarkable address by Mr. Robert E. Speer, which considered what had been accomplished by the Commission during the period of the War, and what was to be expected of the Federal Council in the far more difficult period of reconstruction after the war. It was decided that the address be printed for general circulation.

An overture was received from one of the leading denominations in reference to the expenses of delegates in attendance upon the meetings of the Executive Committee, and it was voted to recommend the several constituent bodies that each provide for the expense of its own delegation.

It was also voted to request the several constituent bodies in their appointment of delegates to secure from them an arrangement which will provide for keeping the several bodies advised of action taken by the Federal Council as it meets from time to time.

A reconstruction of the Commission on Religious Education was affected so that it might include in its membership a larger number of official representatives of inter-church forces, and an outline of special investigations which it should undertake was furnished. The purpose in this action was to give the Commission a closer connection with the vital agencies which are operating in the Church to-day.

In consideration of many pressing problems before the religious world, especially those growing out of the demobilization of the army and the reconstruction of industries and the personnel of the home churches, it was decided that a special session of the Federal Council be held as soon as the necessary arrangements can be perfected, the time and place to be set by the Administrative Committee of the Council. Such a session of the Council will probably be held in the coming spring.

Official information of these and other matters of interest will be supplied to the several denominations in a complete report to be sent out from the New York office.

It may be added that this session of the Executive Committee was characterized, as has been the case heretofore, by a spirit of profound dependence on Almighty God, of cordial unity and good-will and of intense devotion to the business of the Lord's Kingdom. It was apparent to any visitor viewing the session from outside, that the interests of the Church were more to these brethren than any theories or points of divergence, and that each and all were giving of their best for their Master Christ.



## Report of the Aged Christian Ministers' Home

SUBMITTED BY JAMES S. FROST

The Aged Christian Ministers' Home, one of the recognized charities of The American Christian Convention, was organized in 1894 and located at Castile, N. Y., but in 1908 was removed to Lakemont, N. Y. This has proved a wise move, more centrally located among our churches, in closer touch with our Trustees, beautifully located, and in every way more desirable.

Twenty ministers and their wives, or widows, have entered the Home since its organization. Of these, twelve have passed on to the Home beyond, two removed, and six remain. Those remaining are: Mrs. E. C. B. Hallam, who was for many years a missionary to India; Rev. and Mrs. Edward French and the widow of Rev. Joseph Barney; Rev. and Mrs. Robert G. Fenton. The caretakers at present are Mr. and Mrs. John Walters, formerly of Madisonville, Pa.

The average sojourn of those who have passed on, at the Home, has been from four to six years.

We have only two rooms for inmates on the ground floor. These are now occupied by members too decrepit to go up and down stairs. The need is for more rooms on the ground floor. Gifts and bequests have come to the Home from time to time, but we are still short of funds, for maintenance and buildings. Were it not for the gifts from those interested, we would be compelled to encroach upon our invested funds. We have encouraging letters from those interested in the Home, and feel assured that some are remembering the Home, by bequests in their wills. We trust that many more will do so, thus adding to the endowment and building fund, to be ready when the war is over. Small donations are earnestly solicited to help in the running expenses. This is in no sense a poorhouse, but rather a Christian Home, intended to be that in every sense of the word.

It should be a memorial, abundantly endowment and maintained by all the members of our churches as some small compensation to their superannuated ministers, whom they have failed to adequately support during their working years and have come down to old age without a living income.

This is the job of the entire brotherhood of the Christian Church, as some slight atonement for past sins of omission.

### NOTABLE BEQUESTS AND DONATIONS SINCE 1914

I. M. Hoel, Tuscola, Illinois .....	\$ 186.65
Lucinda A. Marvin, Rochester, N. Y., estate, cash and mortgages.....	2,306.13
"A Friend," Central New York) .....	1,000.00
John H. Shultz, bequest .....	200.00
Mary Donohue, Eaton, Ohio, estate .....	975.00
	<hr/>
	\$4,667.78

## Communications, Memorials, and Greetings

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*Resolved*, That this Convention express its appreciation of the thoughtfulness of the brethren who are detained from the Convention, in sending their greetings and good wishes. We wish for them the Father's choice blessings.

*Resolved*, That the kindly greetings of our brethren in Japan and Porto Rico be entered upon the records of this Convention, and, that the Foreign Mission Secretary, Rev. Dr. M. T. Morrill, bear to them in the name of the Convention our felicitations and assure them that it is our determined purpose to pray for them, to give them larger equipment for the work, and to reinforce their splendid service with additional workers.

WARREN H. DENISON,  
W. G. SARGENT,  
A. W. ANDES.

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## Tendering Appreciation of Chaplain Couve's Service

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WHEREAS, Chaplain Couve, of France, has visited this session of The American Christian Convention, and given us an interesting address, both informative and inspirational, we desire to express our grateful appreciation of the same, and assure him of our deep and abiding interest in the people of France, our great Sister Republic across the sea, and our special sympathy for the Protestant people whom he represents. We will keep the same alive by our prayers, and declare that we are at one with them in our aim and desire for the prevalence of true Christian Democracy in all the earth.

Respectfully submitted,

ALVA H. MORRILL,  
HENRY CRAMPTON,  
J. N. DALES.

## COMMISSIONS





## Report of Commission on Workers for the Field

### MEMBERS OF THE COMMISSION

Rev. W. H. Denison, Chr., Dayton, Ohio.	Rev. J. J. Douglass, Greenville, Ohio.
Rev. N. G. Newman, Elon College, N. C.	Rev. J. C. DeRemer, Merom, Indiana.
Rev. W. J. Hall, Franklin, N. H.	Rev. J. P. Barrett, Dayton, Ohio.
Rev. C. B. Hershey, Merom, Indiana.	E. F. Saunders, Montezuma, Iowa.
Rev. G. C. Enders, Defiance, Ohio.	

Your Commission on "Workers for the Field" begs leave to submit the following report: So far as we know this is the first Commission in our whole history to make a report on this particular subject, and we have attempted to give it careful study. We have not confined our investigations to the members of our own Commission, but through questionnaires have tried to get information from those who might be able to render additional help.

There is a serious shortage in the supply of ministers and other Christian workers among us, and this has been made more acute by recent war demands upon some of our strongest workers for Christian service at the front. Several conditions contribute to this shortage: the fact that we are in a period of rapid progress and transitional character has compelled some to retire who would have given acceptable service in a less progressive age; a large number of our churches are seeing the wise necessity of changing from part time services to full time services and thus claiming a pastor's full time ministry; our churches and the public in general are demanding higher standards of education and efficiency and some of our workers are not willing to meet them; a growing number of our churches are willing to follow qualified leadership in efforts to launch larger work for the kingdom and frequently our workers are not prepared for such leadership and are unwilling to make the preparation; we have not been doing our full duty in securing recruits for the ministry and other forms of Christian service; many have had too small a conception of the Christian ministry and their conception has failed to enlarge with the progress of the times; some, no doubt, have hesitated to enter the ministry on account of the lack of reasonable compensation, but we are bound to say that we do not think that this number is large, for as a rule the ministry makes the church what it is. The Lord said, "The harvest indeed is plenteous, but the laborers are few." That is our condition. It may be that it will always be the condition, for the field is the world, the kingdom of God opposed to the kingdom of unrighteousness, and in this lining up we may always find the laborers to be few; but the Lord also said, "Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." We believe that as a Church and as individuals we have not been doing this so much as we ought to have done. Our laborers are fewer than we need and we must never be satisfied until we have made every effort to provide the needed laborers.

### *Number of Workers Needed*

After a careful survey of the field it is our judgment that we need at least fifty additional educated, trained workers, each year, or two hundred for the next quadrennium. As all who begin preparation do not complete their preparation, and as the number estimated is fifty thoroughly trained workers, it will therefore be necessary to have a much larger number begin such preparation in order to allow natural shrinkage. These would be pastors to take

our present vacant churches, pastors to take the churches that need now to be brought to full time service, new home missionaries, new foreign missionaries, field secretaries, denominational specialists in education, rural life, social service, pastor's assistants and secretaries, and to supply the wastage that comes by death and old age. This is a conservative number and means that we actually need that number of well equipped, prepared Christian workers. We hereby call upon our Christian Divinity School, our colleges, our Educational Board, our conferences, and our homes to furnish annually this number of life recruits for Christian service, the same to be educated and thoroughly trained.

#### TEMPORARY MANNING OF THE FIELD

We need to provide for our present work and man it temporarily while we are securing new recruits and they are thoroughly preparing themselves for the permanent work. There are several things that may be done and which we should do to provide for our present pastorless churches. We are in a time when we are learning to do the things we did not think we could do before. Our nation has taught us many things since the war began. A few months ago we would not have thought that our great railroad systems could have been brought into one system, nor would we have dreamed of such co-operation a short time ago as we now see on every hand. We are learning that democracy means co-operation, team work, obedience to delegated authority.

#### *Pastorates*

We need a system of pastoring our churches that have but part time service. Our great need is full time service in every church with a settled minister, and pastorates should in the main be temporary, that is, they should be looking forward to so strengthening each church as to make it a full time service church with a resident pastor. Many of our churches and ministers seem to be making no effort to change from one-fourth and one-half time services to one-half and full time services. They seem satisfied to go on the way they have gone for a term of years and have no plan, no agitation, no proposition to increase their present work. We should go forward in this line and we appeal to you, and to our conferences, and to the churches, and to our pastors to keep this slogan before our people everywhere, *Full Time Preaching in Every Church, With a Settled Pastor*. Where the present requires a minister to serve two or more churches, then two churches, contiguous, having their own field, may be served by the same minister, if he will live in the territory, and the churches may be unselfish enough to have services at different hours. Where there are two or more churches in a divided community with several struggling churches of different denominations, we should make every effort to use federation and not lend ourselves to unreasonable division. We should observe the principles of comity.

#### *The Forming of Pastorates*

Pastorates should be formed under conference supervision and where needed. This should be a part of the work of the Field Secretary and where there is no Conference Field Secretary, by the Committee on Churches or Home Missions. These pastorates should be continually recognized by the Conference and Convention whether the churches so recognize them or not. Then we

should make a definite effort to educate the churches to recognize them. This may be brought about by moral pressure, public sentiment, and an intelligent propaganda, until no pastor or church wishes to break a pastorate against the wishes of the conference. Extreme individualism on the part of churches means their death. In the cases where the Mission Boards give help they may require such regulations and co-operation. Here is a field for a series of articles especially prepared by an authorized committee for our church papers, or for a booklet to be generally distributed, bearing upon the subject of the duties of the churches to each other, and the duties of pastors in regards to pastorates, and there should be an annual sermon in the churches showing the obligation of the churches to co-operate with each other. Lack of the spirit of co-operation is one of the deadliest foes to conservation.

### *Bringing Churches and Pastors Together*

We have unused workers who ought to be employed. How may pastorless churches and churchless pastors be best brought together with benefit to both? The Field Secretary in each conference where there is such an officer should be a bureau of Ministerial Supply. Where there is no such officer an officer or a committee of the conference should be chosen for that duty. Then there should be a secretary or committee in each sub-convention, New England, Southern, Western, and in the State Associations, who may be able to give information to the Conference Committee and co-operate in a most helpful way. Then the Home Mission Secretary and the Secretary of The American Christian Convention should constitute a central bureau. Blanks should be used so that definite information is had concerning churches and pastors. As we increase our number of Field Secretaries they may be of large help in matters of information. Advertising for pastors should be discouraged. Our church papers should not lend themselves to the custom of recommending churches and pastors. Advertising ministers and churches, however well meant, does not have a wholesome tendency.

### *Lay Preachers*

We have a great unused asset. There is no reason either Biblical or practical why we should not use lay preachers. Many of our strong Christian laymen have the Christian message, the Christian spirit, and the ability to be of real service. We have several now in service of this kind and we believe it meets our Lord's approval as well as the approval of the brethren to whom they minister. May it not be that the very shortage in the number of actual ministers may be the means of bringing out a larger and undeveloped talent for real Christian service. The gospel-team service has been richly blessed wherever used. We approve a larger service of our laymen in helping the churches that are temporarily without pastors. The splendid book by President W. A. Harper on "The New Layman for the New Time" may be read with great profit by our laymen.

### THE PERMANENT MANNING OF OUR FIELD

There should go out from this Convention the strongest determination on our part to pray and to call at least two hundred life recruits into Christian service through our church during the quadrennium, fifty persons each year, above all shrinkage, who will prepare and fit themselves for the work of our



church in its ministerial, missionary, and Christian service lines. We must enlist all our agencies in this great work; our homes, our pastors, our Sunday-school teachers, our schools and colleges, our church papers, our Forward Movement, our Seaside Chautauqua and Craigville meetings, our conferences and institutes. We must stress the emphasis for the call of life recruits for Christian service in every possible way and show the necessity and opportunity for Christian leadership. Each child in our homes must have laid before him the claims of Christian service as well as those of secular service so that he may have a fair chance to decide his life work without partiality. Many young people have not had placed before them by parent, pastor, Sunday-school teacher, the heroic call to the Christian ministry and to other forms of Christian life service. They have never had a fair chance, for they have been kept in ignorance of the greatness of the opportunity, and the call for the strongest bodies, most brilliant intellects, largest hearts, to a distinct life of Christian service. Often these great and heroic fields of service have been kept from them and only the freakish and effeminate held up before them. What a field is this of Christian work that challenges the best and strongest bodies, souls, and spirits? This need, this call, this challenge, this opportunity, this privilege must be brought home to our finest youth from the pulpit, at the family altar, in the Sunday-school class, in private conversation, by the laying of the hand of some man of God upon their shoulders in gentle touch, by our schools and colleges, by our church literature, by linking our choicest young people up with all the great missionary movements and conventions for service and sacrifice, by making the strongest appeals, and by a special season of prayer at this Convention, for all else will be ineffective without prayer. Prayer alone can create an atmosphere that can be a conductor of heaven's message to earth, whether in the home or church. Let us as ministers and leaders also cease to pose as whiners, beggars, paupers, and demonstrate to the world and to our youth, lives of courage and heroism which always appeal to manly men and womanly women. The Christian religion is the very essence of heroism.

### *Training Our Workers*

It is not sufficient for us to secure a certain number of persons to enlist in Christian service. They must be educated, they must be trained. We must see that they go to our schools and colleges and then to our Christian Divinity School or other institutions for special training. The times call for better educated and more thoroughly trained workmen. Without it it is hardly worth while to go out into this strenuous and progressive day. We must steadily keep at it until our own Seminary can meet all our advanced needs for our ministry and special workers. Courses on church management, missions, religious education, social service, Sunday-school work and methods should be enlarged there. Valuable summer conferences are now offered for international and interdenominational work that are especially fine and our young people should avail themselves of the opportunities offered there. When necessary our churches, conferences, and private individuals should help them to the necessary funds in pursuing such preparation. We wish to express our appreciation for the splendid work our colleges have done and are doing for the church, and we have splendid men and women as active religious leaders, but these workers for whom we are asking for the days to come will have to have more than a college course. They will need in addition to a college course



other special training. We challenge our young people now to thorough preparation, for prepared men and women will be demanded as never before. We summon them to advanced university and seminary training, and in the same spirit we summon our members of means to help these young life recruits, and to help our institutions to larger service by the use of that means with which the Lord has blessed them and to make our institutions worthy of our best youth. Our colleges must have a larger support, and greater means should be placed at their disposal, for they have proven themselves worthy; our Divinity School as at present organized will lend itself easily and readily to enlargement in equipment, courses of study, and faculty to meet the needs of an increased enrollment.

### *Ordination*

It is not easy to set a definite requirement for ordination, but while the problem is a difficult one we must remember that we are face to face with new conditions and with greater demands than ever before. There is no doubt that we have opened the doors of ordination too easily. It should be our aim at least, a real aim, to have every ordained man a college graduate, and more and more we must ask them to have additional seminary training. Heretofore the conferences have made the standards of ordination. Have we not arrived at a time when we should have a little larger and wider representative body fix the standards of ordination? We think so. Let the New England, Southern, and Western Conventions, the State Associations, fix the standards of ordination for the conferences within their bounds. They should establish the standards and issue the certificates. Our conferences should protect themselves from the low standards of other conferences by requiring those who come to them for membership to have equal qualifications as required for their own members.

### *Training Workers for the Local Churches*

We would urge upon our churches and pastors the importance of sparing no effort to train workers in the churches for the local work as well as for the general work. To that end great stress should be laid upon Teacher-Training classes in the Sunday-school, Christian Endeavor societies, Christian Endeavor Expert classes, Vacation Bible schools, Summer schools and conferences, Community training schools, Pastor's classes for workers, Institutes for training the young for offices in the church, and all members to train in methods and efficiency. It is not how large congregations attend your church, but it is important how large a number of trained workers go out from your church. A pastor's greatest work often is the training of a few persons for more efficient service in the kingdom.

### RECOMMENDATIONS

1. Your Commission estimates that we need at least two hundred life recruits for Christian work during the quadrennium, fifty a year, the same to be thoroughly prepared, and recommends that we call upon all our agencies to join in helping to secure this number as our minimum goal.
2. That for this quadrennium we hold before our churches constantly and with great emphasis the aim of full time preaching in every church, with a settled pastor.
3. That where pastorates are advisable they be formed under conference supervision and that the conference and our higher bodies recognize them

always and use moral pressure and an intelligent propaganda to create such a public sentiment until the churches themselves are educated to recognize them.

4. That an annual sermon be preached in all our churches setting forth the obligation and duties of our churches to each other and to help create a spirit of church co-operation, and further, that a committee of three be appointed by this Convention to prepare articles or a booklet on the duties of churches to each other, and the duties of pastors in regards to pastorates.

5. That the Field Secretary of each conference be a Bureau of Ministerial Supply for the conference, and, where there is no Field Secretary, that the Committee on Home Missions or the Committee on Churches be such bureau; and that this bureau co-operate with a similar bureau in our sectional conventions and State Associations; and that these both co-operate with the Central Bureau of Ministerial Supply, which shall consist of the Home Mission Secretary and The American Christian Convention Secretary, and that suitable blanks for information be prepared by the Central Bureau.

6. That we urge upon the conferences the importance of having Conference Field Secretaries. We believe that to be one of our vital necessities for the conservation of our work. Such superintendency, counsel, evangelistic assistance is greatly needed to strengthen our cause. In some cases a larger territory than one conference may combine and secure the services of such a person. We cannot lay too great emphasis upon this.

7. That our young people entering upon life Christian service be urged to the most thorough preparation and training. The times and the occasion demand it. Our great need is Christian leadership and we must have thoroughly prepared workmen that need not be ashamed nor make us ashamed. We urge our young people to spare no effort to make their preparation the most thorough possible.

8. That we urge upon our young people and upon the parents of our young people the importance of seeking their education in our own schools and colleges so far as they offer the work they need. They are worthy, they are of high Christian character, they are our own, they know our history, our spirit, and our principles, and can do for our young people what other institutions may not be able to do.

9. That we urge upon our churches the necessity of making suitable financial compensation to their ministers who have spent years of time and much money in preparation for the service they now render. "The laborer is worthy of his hire," and with these times and the demands made upon the Christian worker a fair and reasonable compensation is his due.

10. That it is the sense of this Convention that our constant aim be that every person who seeks ordination in the Christian Church should be a college graduate or its equivalent, and that it should be his purpose to seek additional seminary training; and, further, as the churches *now* recognize the conference as the body that fixes the standard of ordination, that it is a most desirable step in advance and for the good of our cause that the churches and conferences recognize the next higher body, as district conventions, state associations, state conferences, as the proper bodies to establish standards of ordination.

WARREN H. DENISON, *Chairman*.  
GEORGE C. ENDERS,  
N. G. NEWMAN,  
C. B. HERSHEY,  
J. PRESSLEY BARRETT,  
J. C. DEREMER,  
E. F. SAUNDERS,  
J. J. DOUGLASS,  
W. J. HALL.

Adopted.

## Supplemental Report on Reconstruction Policy

The Executive Board of The American Christian Convention on December 19, 1918, requested the Commission on "Workers for the Field" to consider and report on a Reconstruction Policy for the Christian denomination for these days after the war, these wonderful days, pregnant with possibility and responsibility, as we face a new world order, an order that calls for workers as at no time in our history, and with a vision of the bigness of the Kingdom's program.

In response to the above request and instruction, the Commission on Workers for the Field begs leave to offer the following supplemental report:

I. That this Convention, in quadrennial session, hereby gives its hearty and strongest endorsement to The Forward Movement of the Christian Church, as our denomination's answer to Christ's call and challenge for these wonderful days, and pledge ourselves sacredly as officials, ministers, delegates, both in our representative and individual capacity, to aggressively carry out this five-point program, recognizing that these five points are fundamentals in Christian and church activity. We express the conviction that this Movement is divine in inspiration and purpose. We believe that our brethren were led of God to present such a program for our Church. We believe that it will help us to fill our place and do our part in these days of reconstruction. We offer our allegiance to The Forward Movement of the Christian Church and pledge our co-operation to those who are called to direct its activities.

II. We are of the opinion that Christian Unity must have a large place in these days of reconstruction. The Federal Council of the Churches of Christ, the Interchurch World Movement, the Foreign Missions Conference, and many other Christian bodies, the great interdenominational religious papers like *The Christian Herald*, the secular press, are all placing a new emphasis on Christian Unity. We believe that there is no good reason why the Christian Church, in convention assembled, pioneers in the movement for Christian union, should not, in a very definite and positive manner, issue a challenge to the Christian forces of America to come together on a common platform, and send it forth in such a way that it will challenge the attention of the great bodies of the Church, and that we back up such a pronouncement with all the energies of our Church, that we commit ourselves definitely to all movements looking to the closer co-operation of Christian forces, and that we and our churches show the spirit of Christian unity in our own denominational enterprises. Therefore, we recommend that our Commission on Christian Unity be asked to offer such a manifesto, and that it be carried forth until Christ's prayer is answered.

III. In our report which was prepared for the Convention which was to have met last October, we stressed the importance of the need of our Church for educated, trained leaders, and summoned our Church to prayer and work to furnish at least fifty such life recruits annually coming out at the top of our schools. Since October great events have taken place which demand that still greater emphasis be laid upon this matter of furnishing prepared and devoted leadership for our Church and the Kingdom—consecrated young men and women who will keep their eyes open for vision and their ears keen to God's call and who will seek thorough training.

IV. We would urge individual and group study of the outstanding and immediate problems of reconstruction. We would suggest as a guide some



such work as the "Study Outline in the Problems of the Reconstruction Period," prepared by experts and published by the Association Press and which may be secured from The Christian Publishing Association. One or more study groups of this kind in each of our churches would be a most effective means in aiding that church to solve its local problems of reconstruction. We further urge that adequate provision be made in our conference, institute, convention, Seaside Chautauqua, Craigville, Winona Lake programs, for the consideration of specific phases of those problems of reconstruction, such as the problem of the Community Church; the Sunday Evening Service; the Sunday Morning Merger Service of Church and Sunday-school; the Mid-week Prayer-meeting; the Returning Soldiers, Sailors, and Aviators; the Broken Family; Mobilizing the Churches for Community Service; Adequate Church Programs; and others of vital importance.

V. We suggest to the editors of our denominational papers to arrange a plan whereby they may take up constructively the great vital themes of the Church, perhaps stressing great themes of the Church's need for a month each. If it were planned well in advance, with editorials on the theme, and by the strongest articles by our own men who are especially fitted to write on the theme to be considered, and these special themes fitted to most appropriate seasons of the year as to church work, and in harmony with the announced denominational plans, great good would result. *The Herald of Gospel Liberty* and *Christian Sun* took up most effectively the theme of Life Recruits, for the third week in February, at the suggestion of the Board of Education. Were such issues put out on such a theme for a longer period of time, say a month, it would make a deep impression on our people. Some of the themes might be: Evangelism, Life Recruits, Christian Stewardship, Christian Unity, Church Attendance, Religious Education, Missionary Responsibility, Rural Church, Community Service, Interdenominational Movements, Young People's Work, Mid-week Prayer-meeting. There are many others.

VI. It is the judgment of your Commission that in these days of reconstruction we must enter in a larger way, through delegates, representatives, and in our church literature, the many great co-operative Christian movements. The Federal Council of Churches, the Laymen's Missionary Movement, the Interchurch World Movement, the Missionary Education Movement, International Sunday-School Association, Christian Endeavor Conventions, and similar agencies of the Kingdom should have our best and fullest representation, and the largest possible publicity of their messages and conclusions.

VII. The return of our enlisted men is now revealing to our churches their opportunity and responsibility. The war has emphasized the need that they and others had before the war, viz., that the Church should reach after them in the strongest possible way to win them to Christ and enlist them in the work of the Church for the Kingdom. The Church should give to them tasks that are worth while, that they may put into Christian activity the splendid principles of sacrifice, service, unity, which they have learned and used. Parents, Sunday-school teachers, pastors, should place before the men returning to our churches the world call for Christian service. The view-point of life of our enlisted men has enlarged, their knowledge of the responsibilities of human relationships has increased, service to their fellowmen has become a habit, courage, loyalty, friendliness, sympathy, have become realities. The Church has the solemn duty of capitalizing in the most practical way this new,



God-given power and turn it into channels which will advance the Kingdom of God. The Church must spare no effort to bring the returning soldier into relationships—business, social, and religious—which will be most helpful to him.

VIII. Again we express the conviction that one of the greatest needs of our people is that we get a church vision, and plan by systematic effort to enlist the people of the community with a church program—some organized system of church activity. It is believed that our people have the means and qualifications, let them but once get the vision of what ought to be done and how to do it. To this duty we challenge our church officials and our pastors. From our Forward Movement, our Seaside Chautauqua, our Craigville, and other summer conferences we expect large visions to be given, new inspiration imparted; thus we urge our people, the rank and file of our churches, as a part of their reconstruction program, to avail themselves of these means of religious education. We suggest also that each church embody the outline of the Forward Movement program in a church program that will enlist all the members in active Christian work.

IX. We regard it important that we place greater emphasis on the social side of the gospel, on a present life religion essential to right living and serving, salvation from sin here and now, and for service to our fellowmen, not merely a form of words, but a living, loving power in and behind the words.

#### THE COMMISSION ON WORKERS FOR THE FIELD,

WARREN H. DENISON, *Chairman*,  
N. G. NEWMAN,  
GEO. C. ENDERS,  
WILLOE J. HALL,  
J. J. DOUGLASS,  
C. B. HERSHEY,  
J. PRESSLEY BARRETT,  
J. C. DEREMER,  
E. F. SAUNDERS.

Adopted.

## Report of Commission on Federated Movements

#### MEMBERS OF THE COMMISSION

Rev. M. Summerbell, Chr., Lakemont, N. Y.	Rev. R. H. Gott, Kokomo, Indiana.
Hermon Eldredge, Erie, Pa.	Rev. P. S. Sailer, Lynn, Mass.
Rev. P. H. Fleming, Greensboro, N. C.	Rev. L. E. Follansbee, Des Moines, Iowa.
Mrs. Jane Goodwin, Boston, Mass.	Rev. W. D. Samuel, Vaughnsville, Ohio.
Rev. A. M. Kerr, Pleasant Hill, Ohio.	Col. E. E. Holland, Suffolk, Va.

BRETHREN:—Your Commission on Federated Movements begs leave to present the following report of its conclusions, and certain resolutions for the action of your honorable body.

It has become very clear in the developing life of the church that the thought of Christians co-operating in Christian work is rapidly displacing the former antagonism which too often prevailed among our various Protestant communions. What has been accomplished by united effort through the Bible and Tract Societies, and the American Sunday-school Union, and other kindred

organizations, has been an object lesson to the churches, teaching that in union there is strength.

More recently also the Federal Council of the Churches of Christ in America, a movement which links up the leading Protestant bodies, has demonstrated that our Christians of the several communions can love each other, and that when hands are joined we can reach results in moral and even political influence which no single denomination, though it were the greatest of all, could hope to effect when acting alone.

It has been because our Protestant churches were already united in this strong and influential organization before the present desolating war was precipitated upon an unsuspecting world, that they were able to bring to our American camps and cantonments that strong religious impulse which prevails among them to a degree unknown in any previous time.

But not only do we recognize the general action of the churches as exemplified in the Federal Council, but also take note of State and Civic Federations which have been formed throughout the country, and which are giving a concerted impetus to the manifestation of unity among Christians.

Such Civic Federations are able to enlist an entire village or city as a whole in any general religious enterprise, such as a Union Evangelistic Service, a movement for better temperance legislation or observance, or in a general religious survey, with the view of building up the attendance at the church services.

At Gary, Indiana, thirteen churches joined last fall in a simultaneous meeting, with the result of 123 conversions and 264 additions.

In Lowell, Massachusetts, last winter, a religious census of the churches was undertaken, and through this action a thousand members were added to the churches, one small church obtaining 129 new members, of whom fifty-nine were men.

The Massachusetts State Federation last year prepared a definite program, which it asked the churches throughout the State to follow from October to Easter. As a consequence the Baptists received 6,500 additions on confession, and the Congregationalists 6,949, the latter more by 1,121 than in 1916, which had been their banner year.

In Buffalo there was a Simultaneous Church Campaign, which began with October and ended with Easter of this year. Ninety-two churches of the various denominations were co-operating, having before them a goal of 4,000 additions. The actual increase exceeded the goal set by 1,623, the additions reaching the total of 5,623.

These are but few of the many Federated Activities that have been undertaken, but they illustrate the fact that the churches are "getting together" more and more as the years are passing.

But the spirit of Federation is appearing in community combinations of many kinds, some temporary, and others more permanent.

Last winter when the coal supply was short the General Government advised the churches in the villages and the smaller cities to hold joint services for the sake of fuel conservation. In conformity with the suggestion, all over the country there were gatherings of several congregations in the largest audience room, possibly a church, but frequently a theater, for the evening service. Reports from all quarters commend the action. The congregations

were larger than the previous combined attendance in all the churches, and the interest maintained so long as the community meetings were held.

Another form of a Federated Movement is the combination of weak churches of two or more denominations in a Federated Church. In such a movement both churches hold to their organizations. Each church has its clerk, its deacons or other officers, and persons joining the church join the one in the Federation which they prefer. But the united church has one pastor who serves all the people.

In a New England town such movement was carried on for years. There were two denominations in the united church. By agreement, when the combination was started, one church hired a pastor of its own denomination for two years, when the other church hired the joint pastor from its own denomination for the next two years. The plan gave the joint church able preaching and the feeling of successful work.

In Montana there was a Federation that was much more ambitious. There were three churches in the village, none of which could be regarded really as weak, and yet all together were not reaching the town. One of the pastors proposed to the other two that they combine all their forces in a community church. In this church the pastors and the several minor officers of each church were to be retained. The church that had the largest audience room was to be the place for the preaching services. One church had a splendidly equipped Sunday-school plant, and this was to be used for Sunday-school or other educational purposes. The third church was to be devoted to community gatherings of every kind. The pastor who was acknowledged as the ablest at preaching was to serve in the pulpit, and the gentleman who fathered the movement, recognizing himself as gifted for educational work, said that he would have charge of the Sunday-school and any other educational work that might be required. The third pastor, who was a "good mixer," and an expert in visitation, was to have all the pastoral work. The plan was accepted and worked well for several years. And in the community church people were seen who would never darken the doors of a denominational service.

A report coming from a Federated Church, composed of Baptists and Disciples, is as follows:

Good fellowship in the church. We are one church. No disposition to get the best of each other. Baptists attend Disciples conventions, and Disciples attend Baptist conventions. The outlook is good. I see no reason why the church should not continue to grow.

A report from another Federated Church is even more enthusiastic. It says:

1. Federation saves paying two pastors and keeping two church buildings, when one is sufficient. It makes the public more willing to aid.
2. The congregation being more than doubled, there is more enthusiasm and willingness to work.
3. It has silenced the criticism that the churches are competing instead of co-operating.
4. The economic and fraternal features of Federation appeal to the public and bring into line people who did not patronize either church before.

Some of our own churches are engaged in Federated Movements.

One of our ministers in the east is pastor of such a Federated Church, a union of Baptists, Congregationalists, and Christians. He states that it shows an unprecedented increase of benevolences over what had been previously collected through denominational channels, and a great gain in attendance.

Another Federation, this time of Christian and Congregational churches in Rhode Island, has become a real union for all practical purposes, and is one of the most prosperous of our churches in that section.

At Des Moines, Iowa, the Beaver Avenue Federated Church has been conducted successfully for six years. There has been no more friction in the organization than occurs in any religious body. Yet the membership is composed of all classes of Protestants, many of whom have their names enrolled on other church books. They reside on this avenue, support the Federated Church, and maintain the Sunday-school and the Christian Endeavor Society.

With excellent reason the Christians should favor all such Federated Movements, when they show the genuine Christian character and fellowship. It has been the corner stone of our movement to proclaim the union of all Christians, and to pray with our Lord that they all may be one, in a union of spirit like that of the Son with the Father.

This spirit of brotherly fellowship between Christians of various beliefs and communions is bound to increase, rather than wane, from the experience of the soldiers who are fighting over the battle-scarred hillsides and plains of France and Belgium. "Over there" the Christian life speaks louder than creed, and a brotherly handclasp means more than an outworn sectarian slogan.

It was but lately that Rev. Mr. Watts, the Scottish Chaplain of the Gordon Highlanders and the Black Watch, warned the home churches that the soldiers at the front were out of sympathy with their denominational squabbles. Said he:

I tell you we soldiers are tired of your divisions at home. We are tired of your squabbles in the name of Christ. After the war we are not going to return to our old shibboleths that divided us. There is no bigotry in martial religion. . . . We buried the Baptist, Methodist, Catholic, Presbyterian side by side and let God sort them out.

And what he says of Scotland will be true of our own land. When our American soldiers come back from their victory over autocratic ambition they will have the broader outlook. They will expect the American church to give over frittering away its energies over matters of small concern, and that it shall mobilize all its resources and energies in the supreme battle with sin.

In the conviction that such welcome change will follow the victory that the forces of liberty and righteousness are sure to win, your Commission respectfully offers the following resolutions for your action:

1. That The American Christian Convention retain its membership in the Federal Council of the Churches of Christ in America, and that more attention be devoted toward its moral and material support.

2. That the Convention urge our pastors to ally themselves with their respective State and Local Federations, and that they join heartily with pastors of other denominations in any common enterprise for the promotion of religion and good morals.

3. That the Convention approve of the Federation of weak churches in movements that may give the community a truer and more earnest religious life.

4. That the Convention commend any weak church of our own to engage in such a Federated Movement, when it is convinced that in such a movement it will advance the interests of the Master's kingdom.

All of which is respectfully submitted,

MARTYN SUMMERBELL,  
*Chairman for the Commission.*



## Report of Commission on Laymen's Work

### MEMBERS OF THE COMMISSION

Hon. O. W. Whitelock, Chr., Huntington, Ind.  
 Rev. A. G. Caris, Defiance, Ohio.  
 M. S. Campbell, Collison, Illinois.  
 Netum Rathbun, Dayton, Ohio.  
 W. H. Sanford, Fall River, Mass.

Jno. Watson, Marengo, Ohio.  
 J. B. Pease, Gasport, N. Y.  
 J. C. Bradford, Broadway, Virginia.  
 Elmer E. Lick, Oshawa, Ontario.  
 B. E. Gardner, Bethel, Ohio.

Your Commission on the Laymen of the Christian Church makes the following report and recommendations:

A commission which undertakes to speak of the laymen of the Church, their duties and opportunities for service, must necessarily touch upon subjects that will be considered and discussed by other commissions.

The Christian Church has a congregational form of government. The position of the laymen of the Church is therefore of supreme importance, hence they should be well prepared to govern themselves in the organized Church.

Our Church being an organization, a pure democracy, like all such forms of government, its power and success depend upon the intelligence and education of the component membership.

### EDUCATION

#### SCHOOLS

We need no argument to convince our membership of the absolute necessity for grade and high school education through our public schools, but beyond this many laymen must yet be convinced.

#### DENOMINATIONAL SCHOOLS AND COLLEGES

A churchman should have more than the education of the schools and colleges maintained by the State. These institutions are based upon the theory of efficient and productive citizenship and largely upon the commercial side, leaving to the Church schools, and the Church itself, the major part of the moral training and entirely the religious training of the individual.

Most laymen can see at a glance that moral and religious education is absolutely necessary to the organization and successful development of a church in any community. Where can this necessary education be obtained? In our homes, in our churches and Sunday-schools, and in our denominational schools and colleges.

The more advanced education must come through our schools and colleges and we will therefore consider them first. These *denominational institutions* must have buildings, equipments, and libraries to compare favorably with State institutions; they must have faculties, men and women, that have ability, learning, training, moral and Christian character, zeal for the Church, and be in harmony with its teachings and fundamental principles. These institutions must have endowments, for the above mentioned needs can be secured only by the expenditure of large sums of money. These endowments must come largely from the laymen of the Church; by large donations from the well-to-do and the rich, and regular weekly or monthly contributions from the church membership.

This higher education is absolutely essential if our Church is going to occupy the place in the Christian world that it is her privilege to occupy by reason of her broad foundation principles and her inclusive fellowship. We must have a *better educated ministry*, more church leaders capable of being deacons and assistants to the pastor and more well-trained Sunday-school teachers. The laymen are demanding ministers who have not only zeal for the cause of Christ, but who have made careful and prayerful preparation for the high calling which is in Christ the Lord. Our Church is sorely lacking in trained church leaders and in prepared and trained Sunday-school teachers. Our schools and colleges should have *special teachers* and *departments* for the training of church leaders and Sunday-school teachers. As an aid to young man and women who have a mind to become leaders in church and school, or who desire to become ministers of the gospel, there should be an education fund. The laymen in each of our conferences should establish a *fund to be loaned, without interest*, to worthy young people who will educate themselves for the special work of the Church. Hence, we emphasize the need of largely increased giving for educational purposes.

This is a day of conservation of resources and our Church should not have too many colleges, but those needed to serve the whole Church should be made the *equal of any other denominational institutions of learning*, and these should be loyally patronized by our people, for institutions without pupils are of no value to the Church at large. This brings us to the preparation of our boys and girls to become students of our denominational schools.

Our *Sunday-schools* and *churches* must be prime factors in the preparation of our colleges. The importance of Christian education should be frequently presented to church and Sunday-school by preacher and teachers. The writer once heard the superintendent of a large city school in Indiana say he would not like for his children to attend the State university, because of the fraternity influence, the cigarette habit, and the lack of religious sentiment and atmosphere. I presume the moral and religious atmosphere of other State institutions is about at par with Indiana. The Catholic Church long ago learned the importance of early religious training and education.

The minister from the pulpit and the teacher in class room should be ever alert to impress upon the young people the superiority of the education of the moral and spiritual life above the mere education of the hand and head and that the best place to get such an education is in *our own Church schools and colleges*. Our ministers and teachers must therefore be properly educated and trained to render proper and efficient service.

But the seed planting for a moral and religious harvest must be in

#### OUR HOMES.

Here every layman of the Christian Church has opportunities to become a better Christian. Heads of families can plant the seeds of righteousness in their children's minds and hearts which will in days to come bring forth fruit, "some forty, some sixty, and some an hundred fold." If we would have a higher type of Christianity and greater religious zeal and fervor in future days, we must keep the "home fires burning" more brilliantly and with more heat than ever before. We must erect more family altars for prayer and devotions around which the children should hear the earnest voice of father and mother lifted in prayer to God for His Spirit to guide and direct the little

ones. God's Word should be read, the beautiful lesson stories of the Bible which always delight the child should be told and retold until the childish heart is filled with their beauty and reverence. The people of America have gone off after "strange gods," especially have they worshiped at the throne of Mammon until they have almost forgotten the true God. They have read exciting and thrilling stories that have no uplift for the soul, until they know nothing, or but little, of the sweet and ennobling teachings of Christ. Some have even gone so far as to sneer at the Christ and His gospel. They are scattering seeds of skepticism and are raising a crop of infidels, to the danger of the Church and to humanity. Such as these claim to be leaders of thought and education and some dare to pose as ministers to churches of Christ, but we believe we voice the sentiment of the laymen of the Christian Church when we say that such as these are not wanted in the pulpits of the Christian Church. The future growth and power of our Church depends in a very large measure in having a ministry true to the Christ as Savior and the Bible as God's written revelation to men.

Laymen should not only erect and maintain family altars and study God's Word in the home, but they must practice it in their living, in their business, and in all their associations with men. They must make the Golden Rule the rule of their life and be ready to forgive those who trespass against them.

The education of our young members as they grow to be men and women along the lines we have suggested above will prepare them to be

#### CHURCH LEADERS.

Our churches should be conducted in their business side upon strict business methods and they must have as leaders those *who know* and *can direct* upon business lines. Many churches, to their confusion and great detriment, have in business matters been slipshod and careless and without system, acting without any rules to govern them. Their finances drift in a go-as-you-please fashion, no records are made, no accurate membership roll is kept, no one knows when, where, or what—everything runs in a go-as-you-please manner. Such a condition is always destructive to the church.

Every church should have a *finance system*. A budget should be carefully prepared for the year's business, covering church expenses, pastor's salary, and benevolences. An *every-member canvass* should be made to raise this budget and weekly or bi-weekly payments should be made, and the most convenient and successful plan is the duplex envelope system. The canvass should be made by discreet laymen. A finance secretary and finance board should see that payments are promptly made and every member given credit for what he pays. This plan, if carefully worked, will finance the church and put it upon the right road in its benevolences.

Only a comparatively few of our churches have caught the missionary spirit. The *missionary church* is the *successful church*, so each church should have an organization of laymen to study missions and to help diffuse missionary sentiment throughout the congregation. The laymen's missionary movement was a great impetus to the cause of missions. It was both educational and inspirational. Every church should endeavor to enlist the men of the church in some form of mission organization.

*Evangelism* is of the same spirit as missions. This can be practiced in the home church and is free from the prejudice against missions which has



grown up by the propaganda of Brothers Tight-Wad and Close-Fist. *Personal evangelism* is probably the most efficient and can be done by laymen, organized into personal workers' bands and prayer bands and directed by the pastor. These bands can be made successful for the church and helpful to the pastor.

#### PASTORATES

Our country and village churches should be organized into pastorates with a *settled pastor*. The pastor should have a parsonage and some communities a parsonage and parish house combined. Our needs are very great in this direction, both for conservation and efficiency, and would be the means of saving many country churches that will otherwise die. Our laymen should insist upon these pastorates and support them by their money and personal effort. *More vision, more consecration, and greater liberality are needed among our laymen.*

#### WARTIME EFFORT

Many of our young men from our Sunday-schools and churches have gone to the battle lines of France. They have become trained, efficient, and gallant soldiers for the cause of world democracy. They fight with precision and dash, as well as with courage. We expect they will come home at the longest, in two or three years, with victorious banners and with the discipline of veterans. These brave boys should soon come to be the leaders in our churches, but they will not be satisfied with slow, poky preaching, nor with "slipshod," haphazard, "go lucky" management in our churches. We, as a Church, must be ready to welcome them to well-organized, wide-awake, energetic, and enthusiastic churches that have a vision of the whole world made safe for the Christianity of Jesus Christ. With such a vision and the marshalling of all our resources for such a drive against evil and against heathenism, we can hope to enlist most of these soldier boys in the army of our Lord under the blood-stained, but conquering, banner of Jesus Christ. With such a vision of our possibilities by the laymen of the Church, under valiant under-captains of our Christ, we should go forward to greater victories in the Christian Church. Your Commission would recommend to the laymen of our Church:

1. The education of our children in our denominational colleges, rather than the State colleges.

2. The building, equipping, and maintaining of our colleges, so that they will compare favorably with State colleges and universities. To do this will require larger gifts by our well-to-do and rich members and a systematic, regular giving by all the membership of our Church.

3. That the Church conserve its resources and maintain only such institutions of learning as is necessary to properly serve the Church.

4. That we demand that our colleges maintain a corps of teachers who are not only well trained, but are Christians imbued with the ideas and principles of our Church, and that our colleges maintain courses of instruction to train laymen to become church leaders—Sunday-school teachers and personal workers.

5. That we send our children to our colleges and that our pastors better acquaint themselves with our schools and create "our college" atmosphere in our churches and Sunday-schools.

6. That we have more altars of prayer and more Bible study in our homes and that our devotional life be emphasized more and more.

7. That we become more efficient as church leaders and more systematic in our support of the gospel and recommend the "every-member canvass" and the "duplex envelope system."



8. That a greater interest be taken in missions and that organized mission work and study classes be organized in every church.

9. That an increasing number become personal workers, as evangelists and supporters of our pastors in the forward movements of the Church.

10. That the laymen use their power and influence to form pastorates in our village and country churches and maintain them for efficient service.

11. That we make our church organization more effective and attractive to our soldier boys when they return home, to the end that they may be enlisted in the Church with a vision of the entire world taken for Christ and His Kingdom.

Other recommendations might be made, but your Commission is of the opinion that these given will be helpful to our churches if adopted and prayerfully followed by the laymen of our Church. We therefore pray that this report and recommendations be approved by this Convention.

Fraternally submitted,

O. W. WHITELOCK.

Adopted.

## Report of Commission on Public Morals

### MEMBERS OF THE COMMISSION

Rev. A. H. Morrill, Chr., Woodstock, Vt.

Rev. H. Russell Jay, Dayton, Ohio.

Rev. F. G. Strickland, Defiance, Ohio.

Rev. R. Anna Sweetland, Sparta, Ohio.

Rev. Albert Godley, Tenaflly, N. J.

Rev. I. M. Hoel, Tuscola, Illinois.

Rev. Albert Loucks, Hartwick, N. Y.

Rev. Alex. McKenzie, West Henrietta, N. Y.

Rev. E. D. Gilbert, Warren, Indiana.

Wesley Rainey, Newport News, Virginia.

Rev. G. W. Morrow, Detroit, Mich.

Rev. Pressley E. Zartmann, Dayton, Ohio.

*To The American Christian Convention:*

BRETHREN:—Your Commission on Public Morals presents the following report for your consideration:

First. We believe that the church in any community is the great conservator of the moral sentiment of that community, because it teaches the highest moral precepts, and professes to follow the greatest teacher in all the world's history, Jesus Christ.

Second. To be true to its mission, the saving of men, it must seek to win the people who are under its influence to such mode of living as shall accord with Christian standards of morals.

Third. The Church must maintain no uncertain attitude of opposition to every moral wrong, and seek, by the best means possible, to banish all forms of evil. In all endeavors to achieve this result the Church should be in the front line in leadership.

Fourth. As to the methods and agencies to be used in combating evil, the local church must largely decide, but it may be well to suggest that the Federal Council of the Churches of Christ in America, of which our denomination is a constituent member, through its various Commissions, offers an excellent opportunity for co-operation in securing reforms, improved conditions, and the banishing of evils.

Fifth. While it may not be necessary to mention in detail all subjects that have moral bearing upon the lives of individuals and communities, it has seemed best to the Commission to give attention to certain matters that are

of greatest moment to the people at the present time. We have aimed to make the report both brief and comprehensive.

(1) Public morals must be dependent upon the moral character of individuals and communities. Whatever ministers to high moral attainments for the individual, is essential for the highest standard of public morality.

A great fundamental agency and power in establishing and maintaining high moral sentiments is the home.

The sanctity of the marriage relation must be kept inviolate, a single standard of purity being maintained by both parties to this union for life. There should be uniform standards in our country for marriage and divorce. Parents should realize the duty and privilege of giving proper instruction to their children as to their spiritual, intellectual, and physical nature, including suitable teaching as to the mysteries and proper use of their procreative powers, not leaving to the vulgar and unprincipled the opportunity of giving pernicious information, which causes so much injury and ruin to young life. This essential teaching, including sex hygiene, can be given through the use of approved books, under Christian influences, in the home, the school, and the church.

It devolves upon the home to protect its inmates, especially the boys and girls, from demoralizing publications, papers, magazines, or books, whose influence is always and altogether ruinous. The home should supply wholesome books and periodicals, including our own Christian publications, and thus help to create a desire for the best things in literature, and those which will ennoble character.

(2) In the safeguarding of young life, the Church, the school, and the home should work together, enlisting all such other organizations and societies as well help in this great preventive work. To prevent immoral moving picture shows, and other forms of entertainment with immoral tendencies, to destroy the white slave crime, and all forms of the social evil, a union of all moral forces is imperatively needed. Vicious resorts of every kind should be destroyed, not segregated. Hearty support should be constantly given to officers of the law in all proper efforts to rid communities of existing evils. Care must be taken that only such forms of amusement and recreation are encouraged as minister to a healthful moral tone, while the dance hall and dancing parties which pave the way for demoralizing associations and sorrow, are discouraged.

(3) The awful ruin that is wrought by the social evil has been brought to public attention through the fact that so many soldiers in service in the present war were under treatment for venereal diseases in army hospitals. Appeal has been made for the help of all good citizens to remove temptations from the paths frequented by soldiers and other young men, and to banish all resorts and places where there is an opportunity for the practice of prostitution.

Because of conditions made known resulting from the examination of two million for war service, and from the fact that so few parents teach their children the principles of purity, therefore we recommend to The American Christian Convention the necessity of providing properly graded booklets to furnish needed instruction in this very important matter and we urge that steps be immediately taken to supply this need."

(4) The great moral question of the overthrow of the liquor traffic that has been prominently agitated for many years seems nearing the proper settle-

ment, by the adoption of nation-wide Prohibition. Notwithstanding the great victories already secured, a great contest is still to be waged. Our work especially needed now is to help to elect the right men to the legislatures, co-operating with such Prohibition agencies as approve themselves to our various localities. Despite all legal obstructions interposed to prevent the use of intoxicating beverages, there will still be a call for the teaching and example of total abstinence to save the young from forming the injurious habit of the use of liquor. Because forty-five States have ratified the prohibitory amendment to the national constitution, a great victory has been won, but great vigilance must be exercised in securing the enforcement of the principle in order that the victory may be secure. We also express our profound interest in, and desire for, world Prohibition.

(5) The use of tobacco is acknowledged to be hurtful, and hence immoral, and should be earnestly and persistently discouraged. The voice of medical science is against its use by any one, as it injures the physical and mental powers, while the use of cigarettes by boys is especially disastrous. Certainly the influence of the Church should be used, in all proper ways, to discourage its use in any form by anybody.

(6) Greed of gain and the thirst for wealth should be held in check, as the love of money is "a root of all kinds of evil." Graft is immoral and should be banished. Its practice dulls the moral sense, vitiates the spirit of patriotism, and quenches the Holy Spirit.

(7) The public morals of the community and the nation are improved or endangered according to the attitude of the people toward the observance of the Sabbath. The desecration of the day is a great moral evil. There is great need that Christian people set the example of careful and conscientious use of the day for worship, deeds of mercy, and rest. The automobile, electric cars, so-called "sacred concerts," various sports, and other attractions, present a great temptation to many people to use the day, made for man's highest good, in such ways as will cause deterioration of all his God-given powers, if he turns aside from its religious observance. Our admonition is that we suffer none of these things to lure us away from the house of God, from the reading and study of God's Word, and from such use of the day as will minister to our spiritual growth.

(8) In these trying days of war, we should seek more earnestly to live in obedience to God's commands, and not let these conditions be an excuse for neglecting obedience to God and less faithful living. Wishing to win the war, let us remember that "to obey is better than sacrifice."

(9) The present is a time when we need to redouble our diligence and effort to maintain the highest standard of public morals, and we point to God's Book as the great text-book whose lessons we wish to impress upon the community and nation, and urge that our aim shall be to enthrone its teachings in the minds and hearts of all who come under our influence, assured that we shall thus secure the most practical and the best moral living possible of attainment.

ALVA H. MORRILL, *Chairman of Commission.*

Adopted.

## Report of Commission on Rural Church

### MEMBERS OF THE COMMISSION

Rev. C. G. Nelson, Chr., Gresham, Neb.  
 Rev. H. G. Rowe, Chicago, Ill.  
 Rev. W. S. Alexander, Jireh, Wyoming.  
 Rev. G. O. Lankford, Norfolk, Virginia.  
 Rev. G. A. Conibear, Fall River, Mass.  
 Rev. R. H. Long, Centerburg, Ohio.

Rev. A. W. Hook, Phoneton, Ohio.  
 Rev. B. F. Brown, Chapel Hill, N. C.  
 Rev. D. P. Hurlburt, Cuttingsville, Vt.  
 Rev. H. W. Elder, Richland, Ga.  
 Rev. Frankie Keys, Winchester, Indiana.

We are not forgetting the many men and women who helped us in securing the information and statistics for this report. We wish to thank the former Commission on the Country Church; the many local conference secretaries; Rev. O. S. Thomas; and Dr. O. W. Powers.

### A SHORT GENERAL HISTORY OF THE RURAL COMMUNITY MOVEMENT

The Country Life Movement had its origin in the discovery that the rural churches over large portions of the country had passed from the position of power and influence with which they had emerged from the pioneer period, to a state of decline and decadence. This was first noted in New England, and was connected with the general movement of the population towards the industrial centers, with the consequent neglect and decay of the back neighborhoods. A little later it was discovered that in New England and New York farms were being abandoned, and that in many districts, even in the Middle West, the rural population was actually decreasing.

During the last year of his administration, President Roosevelt appointed a "Commission on Country Life," which made a thorough investigation of the conditions of rural life, including the churches. This may be really regarded as the beginning of constructive work. The Commission declared that the time has arrived when the Church must take a larger leadership, both as an institution and through its pastors, in the social reorganization of rural life.

About the same time the Country Life Department of the Presbyterian Board of Home Missions began a series of surveys, extending over many counties in several States, securing accurate knowledge of conditions relating to the churches. These gave a basis for more extended study and for developing principles of rural reconstruction. An intensive study of two counties, one in Vermont, the other in New York, by Rev. C. O. Gill and Gifford Pinchot, developed still more exactly the working of forces for and against rural church prosperity.

A little later, the churches began holding rural life conferences, where the denominational leaders and the country ministers met together and discussed the problems of the country church from a practical standpoint. The Young Men's Christian Association began the establishment of the county work, with varying success; but the movement contributed to the knowledge of the country life problems. "Rural Manhood," a monthly publication of the Association, is invaluable to the country pastor.

The Social Service Commission of the Federal Council of the Churches of Christ in America in 1913 appointed a special Committee on the Church and Country Life, which the next year was made a full Commission of the Council, with Gifford Pinchot as chairman. In 1915, this Commission held a Conference on the Church and Country Life at Columbus, Ohio, with an attendance of



over six hundred delegates from thirty-one States. The proceedings of the conference were published in a volume that makes a valuable text-book on the subject.

The Commission has also undertaken a thorough survey of the entire State of Ohio, the result of which is now ready for publication. The facts already given out are of great significance, and point the way to radical reconstruction as inevitable if the rural church is to continue as a vital force in many sections.

The movement is gathering force in many directions; many books are being published, and magazine articles written. The religious press has begun to recognize the existence of the rural church problem, and remedial measures are being discovered and adopted. With the improvement in the condition of the farmer, the economic foundations are being laid for rapid advancement. It remains for the Church to undertake with Christian statesmanship the spiritual end of the enterprise, and a new era in the life of the rural church may be assured.

O. W. POWERS.

#### A SURVEY OF OUR RURAL CHURCH WORK

The Commission made a special effort at a survey of the Rural Church Work for the recent quadrennium of every local conference of The American Christian Convention. A questionnaire of thirty-six questions, planned to cover the subjects of Churches and Location, Parsonages and Pastors, Progress and Decline, and Federation, was sent to sixty-eight local conference secretaries. We succeeded in securing answers from fifty-two conferences, and failed on sixteen, even after writing them twice with addressed and stamped envelope for reply. The churches of the conferences from which we received good reports totaled 1,009, and the remaining sixteen conferences have only 284 churches. We also have access to a survey made by Rev. O. S. Thomas, who asked some of the same questions, and Rev. Thomas heard from five conferences that failed to report to us. Counting these reports, we lack statistics from only 186 churches, so our statements will be very nearly accurate.

#### CHURCHES AND LOCATION

Out of the 1,009 churches reported to the Commission, 934 have church buildings. Six hundred twenty-five of the church buildings are located in the open country and 237 in towns or villages of less than 2,500 population, and seventy-two in cities. So over fifty per cent. of our church property and churches are located in the open country, and ninety-two per cent. of all of our church work is classed as rural work. This makes it very plain to the Christian Church that we should be greatly interested in learning the best methods of solving the country life problems. We find that seventy-five of our church buildings have been remodeled and thirty-five new buildings erected in the past four years, which we consider a normal growth.

#### PARSONAGES AND PASTORS

Here is where we discovered a very weak place in the battle-line for the Kingdom. We find there are only 109 pastors who live with their people in the open country, and there are 625 churches; that means five churches out of every six have no pastor, or at least practically no pastoral work done. We even fear, though our figures show sixteen per cent. of our churches in the open country have resident pastors, that the number is too large or not very

permanent, since only forty-seven or forty-eight per cent. of the churches have parsonages. (Rev. Thomas, in his survey, found only ten per cent. of the churches having resident pastors, based on reports from forty conferences.) Not more than eleven per cent. have full-time preaching, and about thirty-five per cent. have half-time and the rest less. The towns and villages of less than 2,500 population have fared a little better. We find ninety-seven, or forty-one per cent., have resident pastors, and eighty-one, or thirty-five per cent., have parsonages; thirty-nine per cent. of the churches have full-time preaching, and thirty-two per cent. have half-time. Then, in the open country and rural town, we have an average of twenty-five per cent. with full-time preaching, and thirty-four per cent. with half-time, or 215 churches with full-time and 287 with half-time. But we find that only sixteen churches pay \$700.00 or more for full-time preaching, and sixty-one pay \$400.00 or more for half-time; so only fourteen per cent. of our ministers in rural work can give their undivided attention to the ministry. We have figured the salary here as a living wage for a young man, just out of college or seminary, and a small family. His salary must be increased as he grows in experience and ability to work, or he will be a pauper in old age. (Our salary is really also too small for present war-time prices.) Some of the conference secretaries told us that they were planning to raise their pastors' salaries. We are also pleased to learn that some conferences are advocating a twenty-five per cent. raise in pastors' salaries. Many pastors would do twice the work they are doing now if they received a living salary. Out of the 115 pastors of rural churches, who have had college training, only six live in the open country. The 109 live in the town or city and drive into the country to do a little preaching. We waste our time and energy in traveling to our work, at a great loss to the Kingdom. The way to overcome this situation is to build parsonages in the country and have consolidated schools where the college-trained pastors and parishioners' children may receive at least part, or all, of a high school course.

#### PROGRESS AND DECLINE

Now God has blessed us in spite of all of our unsolved problems. Out of the 1,009 churches, 501 have gone forward in some or all of the following ways: By building, increasing membership, offering better educational advantages in their community, increasing pastor's salary, raising more money for missions, or general interest is better. That means about fifty per cent. of our churches are moving forward. The remaining fifty per cent. have fared as follows: Twenty-three per cent. of the churches in the open country have grown weaker, and thirteen per cent. of the village churches are not as strong as they were four years ago, while six per cent. have died. The remaining eight per cent. have had equal ups and downs and are just where they were four years ago. Still, the report shows we have made a net gain in the 1,009 churches of 5,851 members. We also asked the various conference secretaries to give their reasons for certain churches growing weaker and others gaining. The following is a summary of their reasons for churches growing weaker: Neglect, complacency on the part of the people, lack of community interest, overlapping of territory, farmers retiring and renting their farms, absentee pastors and no pastoral work, small salaries for pastors and poor financial systems, and lack of pastors and vision. On the other hand, the following are the reasons for progress: Full-time preaching, increasing pastors' salaries, long pastorates,

interest in missions, community interest, co-operating with other churches, educated ministry, strong local leadership, resident pastors, federation and giving a pastor a living salary.

#### FEDERATION

Our denomination has not done much along the line of federation. We have only four churches that have federated with other churches. In every case where our churches have federated it is proving successful. Here is what one conference secretary said about a Congregational, a Baptist, and a Christian church federation: "We had three struggling churches in a little village, practically doing nothing. Now there is a general community interest unknown before, and a well-paid pastor, who looks well to the needs of the whole village and surrounding rural life. We first had a Christian minister, now a Baptist, and likely next we will have a Congregational pastor. Each denomination has the privilege of visiting the field. The denominational calls are better heeded now than before." Many of our conference secretaries confessed to being ignorant of the federation movement, so the largest number of our questions on federation were left blank. There were only two secretaries who said that federation was proving unsuccessful, and as nearly as we could understand by what they said, they had the idea of consolidation, instead of federation. There were six secretaries who told us that federation was proving successful. There were fifty-nine churches reported that should federate, and there may be many more, since so many conference secretaries gave this subject but little attention. So we are under the impression that the federation movement is very important to the Christian denomination, and our ministers and laymen alike should consider it diligently. If the Kingdom of God must be promoted for the next ten to twenty years by the various denominations as they are now, we are inclined to believe that the fifty per cent. of our churches which are not very progressive must largely be saved to our denomination through the plan of federation.

#### RECOMMENDATIONS

The Commission on Rural Churches makes the following recommendations:

1. We recommend that when a community plans to build or remodel their church building, that they may provide for separate Sunday-school rooms and a basement or church parlor for the social life of the community.

2. We recommend a trained pastor and a parsonage for every rural church.

- (1) Full-time preaching with resident pastor.

- (2) Where this is not possible, that two churches form a pastorate, with a pastor living in the parsonage located at one of the churches. Pursuant to these ends we recommend: (1) Using Church Extension money to build parsonages; (2) (As a war measure) The purchase of War Savings Stamps by churches for parsonage fund, to be used during the reconstruction period; (3) Where a church can never hope to become a pastorate, that it cease to encumber the ground and unite its forces elsewhere.

3. We recommend that The American Christian Convention set a minimum standard salary for country pastors, for each year during the next quadrennium.

4. We recommend that local conferences and churches urge upon their young people the importance of the rural problem and the privilege of working and living in the open country.



5. We recommend that our colleges offer to our young people a course in Rural Life that shall especially qualify them for the work that is to be done in the country.

6. We recommend that our people keep informed and co-operate in the Federation Movement, believing:

(1) That we should federate where it is for the best interest of the community, even if our church is the stronger.

(2) That we should federate a weak church with some other denomination and save our denominational interest and right.

(3) That we may in many towns, where we have a number of members, organize them and federate with some church in the town, thus saving our denominational interest.

C. G. NELSON, *Chairman Commission.*

Adopted.

## Report of Commission on the State of the Church

### MEMBERS OF THE COMMISSION

Rev. John MacCalman, Chr., Lakemont, N. Y.

Rev. A. W. Andes, Harrisonburg, Va.

J. N. Dales, Drayton, Ontario.

Rev. J. W. Harrell, Burlington, N. C.

Rev. Hugh A. Smith, Warren, Ind.

Rev. W. E. Fockler, Fall River, Mass.

Rev. E. A. Watkins, Lima, Ohio.

Rev. W. J. Young, Ansonia, Ohio.

Rev. Arthur A. Wright, Binghamton, N. Y.

Rev. John Blood, Rieglesville, N. J.

Religious statistics are usually relatively correct, as they are almost always supplied by denominational secretaries.

Let us look at the denominational figures of the Christian Church in the World Almanacs of 1901 and 1917. That sixteen-year period shows a numerical loss in churches of 145, and of ministers of 386. The Quadrennial report of 1886 was as full as it was then possible to make it. Thirty-one years later came *The Christian Annual* of 1917. The quadrennial report gave the number of churches as 1,642, and of ministers as 1,639. The *Christian Annual* of 1917 gave the number of churches as 1,364, and the number of ministers as 1,233. This makes a loss of 278 churches and of 406 ministers in thirty-one years. The membership reports in those years were not accurate enough to afford a good comparison.

This is a numerical expression that we cannot afford to ignore. If we believe that God has given to us a distinctive message, we must give it to the world. If we believe that the principles of the Christian Church shall be the principles of the coming and larger Church of Christ, we shall do everything possible to perfect the organization through which these principles are given expression.

Now, an organization that allows a steady diminution of its contributing forces needs to adjust itself to contemporaneous conditions, if it is to survive, and a mere survival in the Kingdom of God is a misnomer, if not a crime. We have tried to adjust our organization. We have added agencies through which our church life finds expression in many directions. Several of our commissions will have the pleasure of reporting to the Convention an intensive development that is very gratifying. But we have not materially increased the contributing forces, nor have we fully stopped the causes of losses which are enough to alarm even optimistic minds,



Invariably certain forms of expression go with this inner life, as Bible-reading and private prayer. The result of these is evidenced, to those who understand, in a changed atmosphere which in time seems to be natural, an atmosphere which suggests a life which others do not share, and which is felt as that which God shares with His people. Where there is much of this life, Christianity keeps on growing.

These things mentioned are rarely ever true of any one church all the time, but they are liable to be true of every church some part of the time. It is for that "some part of the time" that adjustments need to be made.

As a remedy for these conditions, the losses in churches and ministers, the Commission would recommend:

*First.* The recommendation by the Convention to the conferences of the employment, under the Home Mission Board, of an official (call him superintendent, or any name that suits) who shall take the oversight of one or more conferences, according to size.

He shall take the oversight of the churches, and see that each one is filling its place in the Kingdom of God, and doing its work in its own community.

Each church shall refer to him, and to the conference president, its choice of a minister when one is needed. While their investigations may not always secure for them the right man, they will almost surely keep out the wrong man. (Referred to Commission on Home Missions.)

To this official, and through him to the Mission Board, shall be referred the credentials of ministers who would like to come to us from other denominations. No good man will object to being fully known. Those who have records they do not wish known are dangerous. If the conferences adopt this plan at the recommendation of the Convention, the churches will carry it out.

*Second.* The Convention could adopt an educational standard which shall encourage our young men to take a theological as well as a college course. If the Home Mission Board would see to it that capable and spiritually-minded men so trained should be given preference in city churches, and that funds should be raised to enable such men to begin churches in large cities, we should, in a few years, have in our great cities a sufficiency of men who could cope with whatever problems might come up. The strength of denominations lies in their great city churches. (Referred to Commission on Education.)

*Third.* The development of laymen in every church, so that they can take charge of any meeting, and in the absence of the minister preach intelligently and helpfully to the congregation. Laymen are usually the speakers at meetings political, social, agricultural, and those of the Board of Trade in our cities. These are usually church members. The best day in the history of the Christian Church was that in which laymen carried the gospel to Antioch, Rome, and other great centers. In the church they would be a power now unknown.

*Fourth.* The encouragement by the Convention of institutes, or schools, at the most favorable time of the year, for the encouragement and development, mentally and spiritually, of ministers and laity, that fitness and the confidence which comes from it, shall become the heritage of God's workers in all our churches. Dr. Powers' book on *Evangelism*, and Dr. Summerbell's book on *Home Training* would make good text-books.

*Fifth.* The adoption by the Convention of a motion that the Home Mission Board shall assume the training of the denomination in giving. We are just as willing as other people are to give, and just as able, but we have been trained only in spots. The Board could select able, spiritually-minded men to write progressive sermons on giving. One sermon should be printed quarterly, and sent to every minister in the denomination, to be read on a certain date, or as near it as possible. When all the people in our denomination would become accustomed to hearing these sermons, they would look for them. Soon we would find ourselves being taught the Bible idea of giving, in a uniform, continuous, and progressive manner. (Referred to Commission on Home Missions.)

*Sixth.* Above all else, the Commission would recommend that the Convention give all the encouragement possible to the deepening of the spiritual life in the hearts of our church members. Unless Christ rules in our hearts we are simply a religious, not a Christian body. While we should use whatever agency we can to aid us in spreading the Kingdom of God, "Christ in you, the hope of glory" is the Kingdom.

JOHN MACCALMAN,  
A. W. ANDES,  
HUGH A. SMITH,  
W. E. FOCKLER,  
E. A. WATKINS,  
W. J. YOUNG,  
ARTHUR A. WRIGHT,  
JOHN BLOOD,  
J. W. HARRELL,  
J. N. DALES.

Adopted.

## Report of Commission on Ministerial Relief

### MEMBERS OF THE COMMISSION

Pres. W. A. Harper, Chr., Elon College, N. C.  
Jas. S. Frost, Lakemont, N. Y.  
Rev. J. E. Etter, Troy, Ohio.  
F. R. Woodward, Hill, N. H.  
Rev. Edwin B. Flory, Covington, Ohio.  
Rev. W. H. Martin, Mellott, Indiana.

Rev. J. W. Piper, LeGrand, Iowa.  
Rev. A. E. Kemp, Conneaut, Ohio.  
Wm. J. Benson, Dover, Delaware.  
Rev. A. O. Jacobs, Olney, Illinois.  
A. L. Wingate, Avon, Illinois.

Provision for the declining days of veteran ministers of the gospel and their families is not to be based on expediency nor on necessity, but only on inherent right. We are sometimes told that men will not enter the ministry unless they are reasonably sure of a comfortable support for themselves and those dependent upon them. This is groundless slander of the noble souls who have through the Christian centuries given themselves to the ministry with no consideration of financial reward or of comfortable support. If it were necessary to guarantee men freedom from economic cares in order to attract them into the ministry, then the ministry would cease to be what it is, the vehicle by which the divine message is forcefully presented, in largest measure, to men. The ministry will not be depleted, whether the Church provides for the veteran preachers or not. God will take care of that.

But the Church owes it to itself to provide for its veteran ministers, and the Church which fails to do it with generous and appreciative hand will suffer more in spiritual declension than the veterans of the Cross will in body or mind. The right of the ministry to a comfortable support is inherent in the gospel, foremost in its appeal, and supreme in the program of a spiritually-minded Church. Woe to the Church which wilfully neglects its duty in this high privilege of its ministry to its leaders! God will not suffer that Church long to deny the plain implications of Gospel teaching in its penurious practice! He cannot, and keep His word. The veteran preacher presents no claim. He is not conscious that anything is due him. But God called him to give himself in loving service, and God commands that he be comfortably provided for by the persons to whom his loving service has been rendered. All honor to our

beloved ministers, whose joy it is to give with never a thought of getting for themselves!

Having said this, let us proceed to add that the minister ought not to be expected to save out of his salary in order to provide for his old age in comfort. The minister should give himself completely to the work to which he is dedicated. When he embarks in financial ventures, he takes time from his people that should be theirs and weakens his influence as a spiritual leader. No happier men break the Bread of Life than our foreign missionaries. They are all paid on the same basis and have no fear of poverty in old age. The Church would do well to consider a similar support for ministers in the home land. Why should the pastor of a large church receive a more ample support or on a different basis than the pastor of a small one? Why, except that the mercenary spirit has invaded the sanctuary with its denial of Brotherhood and its unreasonable insistence on an exaggerated individualism? Let us prayerfully consider whether the basis of ministerial support and relief so well established and so wonderfully vindicated for our foreign workers might not in the home land exalt the ministry from *one of the* professions into *the* calling. Be that as it may, the minister must not commercialize his life, and that means the Church must provide for him in his days of weakness and decline.

Our investigations in the preparation of this report have brought us to the sad, but inevitable, conclusion that an inadequate preparation for their work seriously cripples the efficiency of our ministry and greatly complicates the question of ministerial relief. Ninety per cent. of the problems of ministerial relief would immediately disappear, in the judgment of your Commission, could we place in the field at once an adequately trained and properly equipped ministry. Pathetic, tragic, heart-rending are the tales of woe that have come up to your Commission in the answers to the questionnaire we sent out. Three hundred and thirty-four responses were received in answer to the one thousand questionnaires sent out. Inadequate preparation in many instances has resulted in inadequate support, led to a divided life-interest, produced conditions rendering a ripening intellectual life impossible, and terminated in an old age of suffering and anguish. But the prepared men of our Church have a story bright with hope and brilliant in optimism to tell. The men were equally consecrated, equally called, equally anxious to serve, but not all of them appreciated the significance of the parable of the ten virgins. We are afraid that the proportion of wise virgins was greater than of wise young aspirants for ministerial orders.

The members of this Commission, ministers and laymen alike, feel a deep affection for our ministry. Our very affection compels us to speak plain. A man who seeks ministerial orders without proper preparation needs very earnestly to consider whether he is not mistaken, for the fundamental fitness for service to God in the ministry is willingness to fit oneself for such service. The Church certainly has the right, nay, it is its duty as the Kingdom's trustee, to lock the doors in the face of men who seek the ministry without what it considers to be adequate preparation. There is a difference between being a preacher and being a minister. God calls preachers. The Church approves ministers. It does not essay to close the mouth of any man who claims to have a message from God. But the Church has the right to erect standards, for those whom it approves as ministers, and it must lovingly, but bravely,



administer its trust. This position is Biblical and it is at the same time supported by experience through the Christian centuries.

The principles so far stated are in the nature of preventive medicine, vaccinations, as it were, against epidemics of ministerial inefficiency sure to afflict the Church that does not respect them. Their progressive application will bring nearer and nearer the ideal toward which we strive, but even in ideal conditions the Church is duty-bound to provide for the efficient soldier of the Cross, worn out in the battle and become a veteran in her service. How shall it be done?

Every one of our conferences makes some effort at relief by assessments on the churches, voluntary offerings regularly taken, or by special offerings when here is need. Our system is inadequate and needs unification. The care of the veterans is a denomination-wide enterprise and should be administered by a Board of The American Christian Convention. Our ministers should be encouraged to take annuity insurance in a denominational society that will provide one-fifth of their retiring allowance, but the Church should on its part supplement this till a retiring stipend of \$500 annually can be provided our veteran ministers.

We therefore recommend:

I. That the churches, either individually or in voluntary pastoral groups, adopt as the minimum salary \$1,000 for country work, and \$1,000 and parsonage for city work, with a sliding scale of allowance for each minor child additional, just as on our mission fields. (Adopted.)

II. That the Convention create at this session a Board of Ministerial Sustentation, which shall be chartered and given the following functions:

(A) The creation of an Annuity Insurance Society, which will provide \$100 a year, when the minister has reached seventy, or has become totally disqualified physically for further service, and served in the Christian Church for thirty years, based on actuary tables, with appropriate allowance for those who have served less than thirty years, the widow of a minister or his dependent children to receive two-thirds what he would receive under the provisions of the Annuity Insurance Society. (It is our conviction that the church which a minister serves should pay this premium for him. It is our further conviction that \$100 for the first five years of his ministry in our Church and \$10 a year for each additional year, would be just for ministers who shall have served for less than thirty years in our ministry, either as retiring allowance or as sustentation fund in case of physical disability or death.)

(B) The undertaking to raise immediately the sum of \$500,000 as a permanent endowment of the said Board, the income of which shall be used to make out the annuity to \$500.

(C) To induce each conference to raise money each year, to be sent to the Board to be used with the income of the endowment to bring up the annuity to \$500.

III. That the Conference be asked to concede to this Board the administration of all ministerial relief work, funds in hand to be pro rated till the full \$500 can be reached as suggested in II above.

IV. That the home for Christian Ministers, Lakemont, N. Y., be recognized as supplementing the work of this Board and that a basis of co-operation be sought between it and the Board.

V. That liberal laymen should be encouraged to remember the Board of Ministerial Relief in their wills, to give donations regularly to it, and to take membership in the Annuity Insurance Society with no expectation of financial return to themselves.

NOTE. (Referred to the Commission on Organization, and later to the Board of Church Polity.)



In conclusion, we wish to express our grateful appreciation to every one who, in answering our numerous questions and laying bare the confidences of the heart and home, made this report possible.

W. A. HARPER, *Chairman.*

JAS. S. FROST,

J. E. ETTER,

F. R. WOODWARD,

W. H. MARTIN,

J. W. PIPER,

A. E. KEMP,

WM. J. BENSON,

A. O. JACOBS.

#### SUGGESTED TABLE OF RATES CHRISTIAN ANNUITY INSURANCE SOCIETY

The minister continues to pay the rate corresponding to his age at entrance until he is seventy or totally disabled physically.

AGE	ANNUAL	SEMI-ANNUAL	QUARTERLY	SINGLE PAYMENTS
21.....	\$17.13	\$ 8.52	\$ 4.54	\$351.67
22.....	16.89	8.70	4.40	345.88
23.....	16.80	8.65	4.37	342.02
24.....	16.82	8.51	4.38	341.84
25.....	16.93	8.72	4.49	342.14
26.....	17.11	8.81	4.54	343.58
27.....	17.35	8.94	4.60	345.76
28.....	17.67	9.10	4.68	348.66
29.....	18.04	9.29	4.78	352.15
30.....	18.46	9.51	4.89	356.45
31.....	18.93	9.75	5.02	361.28
32.....	19.47	10.03	5.16	366.69
33.....	20.06	10.33	5.31	372.54
34.....	20.69	10.66	5.50	378.75
35.....	21.40	11.02	5.67	385.41
36.....	22.16	11.41	5.87	392.50
37.....	22.99	11.84	6.09	399.99
38.....	23.89	12.30	6.33	407.81
39.....	24.81	12.78	6.57	415.32
40.....	25.89	13.33	6.86	424.48
41.....	27.01	13.91	7.16	433.21
42.....	28.44	14.65	7.54	442.29
43.....	29.55	15.22	7.83	451.80
44.....	30.97	15.95	8.21	461.50
45.....	32.52	16.75	8.62	471.59
46.....	34.21	17.62	9.07	482.17
47.....	36.06	18.57	9.56	493.02
48.....	38.08	19.61	10.09	504.39
49.....	40.29	20.75	10.68	516.41
50.....	42.74	22.01	11.33	528.95
51.....	45.45	23.41	12.04	542.48
52.....	48.44	24.95	12.84	556.21
53.....	51.77	26.68	13.72	570.86
54.....	55.53	28.60	14.72	586.12
55.....	59.77	30.78	15.84	602.16
56.....	64.61	33.27	17.12	618.76
57.....	70.19	36.15	18.60	635.95
58.....	76.71	39.51	20.33	653.78
59.....	84.42	43.48	22.37	672.55
60.....	93.69	48.25	24.83	692.39

EXPLANATION:—These payments will produce \$100 annually of the retiring allowance, which we hope can be brought to \$500 from the other suggested sources.

## Report of Commission on Organization

### MEMBERS OF THE COMMISSION

Rev. W. W. Staley, D. D., Suffolk, Va.	Rev. O. W. Powers, D. D., Dayton, Ohio.
Rev. A. W. Lighbourne, D. D., Dover, Del.	Rev. D. B. Atkinson, M. A., B. D., Jireh, Wyo.
Rev. Martyn Summerbell, D. D., LL. D., Lakemont, N. Y.	Rev. J. S. Halfaker, Columbus, Ohio.
Rev. J. F. Burnett, D. D., Dayton, Ohio.	Rev. F. H. Peters, D. D., New Bedford, Mass.
Prof. J. N. Dales, A. M., Toronto, Ont.	Together with the Executive Board of the Convention.

Your Commission on Organization is of the opinion that it will be wise at this Convention to attempt but few changes in our organization and that these should be concerned directly with The American Christian Convention itself. We have thought it better to proceed slowly so that plans may be tested out without complicating corporations or materially altering existing constitutions. We also recognize that the success of any plan will be contingent upon the unanimity of support with which it is backed by the brotherhood.

We recommend for the next Quadrennium that all the Boards mentioned in the Constitution of The American Christian Convention: viz., The Executive Board, the Home and Foreign Mission Boards, the Sunday School Board, the Christian Endeavor Board, and the Educational Board, together with the Board of Trustees of The Christian Publishing Association hold their annual meetings contemporaneously at our denominational headquarters, the same to be held the third Tuesday of October in each year. In conjunction therewith they shall hold joint meetings of all Boards, at which epitomized reports, plans, and programs shall be given by each Board to such joint meeting. Should there be dissent from the plans of any Board, such Board shall be expected to revoke, amend, or inaugurate new plans which shall be in harmony with a two-thirds vote of the membership of the combined Boards. Each Board shall remain undisturbed in administration, provided such administration is in harmony with the action of the joint meeting of all the Boards.

We recommend the continuance of the District Conventions already established, and that The American Christian Convention encourage the organization of two more such Conventions, the same to be named as their constituency may decide; one of these to include Ohio, Indiana, Illinois, Wisconsin, Michigan, and Kentucky; and the other to include the Province of Ontario and the States of New York, Pennsylvania, New Jersey, and West Virginia. These District Conventions shall be for purposes of inspiration and conference. The unit of representation in The American Christian Convention shall still be the local Conferences, except in the case of the Southern Christian Convention, which shall remain as already provided in the Constitution. The organization of these District Conventions shall in no wise disturb the method of official approach of The American Christian Convention and its departments to the local Conference and the local church, or make such District Conventions an intermediary of official communication.

We recommend that the President and Secretary of The American Christian Convention, together with three other members to be named by this Convention, be a Bureau of Correspondence during the remainder of this Quadrennium. It shall be their duty to investigate the constitutions, procedures, and requirements of local Conferences and churches. The information thus obtained shall be made the basis of their recommendations at the next Convention, for

as nearly uniform Conference and church organization as may be shown to be practicable. This Bureau shall be clothed with authority to conduct this investigation as it may elect at the expense of the Convention.

In order to promote unity of organization they may also suggest the selection of Department Secretaries in each Conference, corresponding to those of The American Christian Convention.

Until we have a more intimate knowledge of prevailing practices, we suggest where such help is desired, the use of "The Helping Hand," with such changes as will make it adaptable to the peculiar needs of local churches.

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Also in conformity with the foregoing suggestions, and with the Memorial which has been presented by The Christian Publishing Association, your Commission presents the following amendments to your Constitution:

1. To substitute for Article XV. the following:

Art. XV. The newly elected Executive Board of The American Christian Convention, together with the Board of Trustees of The Christian Publishing Association, the two acting together as one body, shall constitute a Board of Church Polity, to lay out and determine a definite program according to the policies settled by the Convention; and also shall name and recommend to the Board of Trustees of The Christian Publishing Association the various editors and assistant editors of its publications, and this provision shall take effect at the close of this Convention.

This Board shall have power to make such by-laws for its government as are necessary, and shall meet at the call of the President of the Convention not later than one month after the close of the Convention.

2. We recommend that the words "the President of the Woman's Board of Foreign Missions" be inserted after the phrase, "with the Foreign Mission Secretary."

3. We recommend that the words, "the President of the Woman's Board of Home Missions" be inserted after the phrase, "with the Home Mission Secretary."

4. We recommend that Article XII. of the Constitution be amended to read as follows: "The two Mission Departments above named shall constitute a Board of Directors for Missions. This Board shall elect a President, a Secretary, and a Treasurer, who may or may not be a member of the Board. It shall have charge of the invested funds of the Board, including real estate, and shall have charge of all matters which cannot be managed by the two Departments separately."

5. We recommend that the following be added to the Constitution, to be known as Article XVI.:

Art. XVI. The Convention shall elect not more than four persons, who together with the Secretary of The Christian Endeavor Department shall constitute a Christian Endeavor Board. It shall have in charge all matters pertaining to the interests and development of Christian Endeavor Work, and shall bear the same relation to the Convention as the other Boards.

6. We further recommend that the Articles heretofore numbered XVI., XVII., XVIII., and XIX. be numbered XVIII., XIX., XX., and XXI.

We recommend:

1. That the items 8 and 9 of the report of the Commission on Social Service be referred to the Board of Church Polity.

2. That item 3 of the report on Ministerial Relief be referred to the Board of Church Polity.

3. That the matter of Biennial Conventions proposed by Doctor R. C. Helfenstein be deferred pending the assembling of the new District Conventions.

## Report of Standing Committee on Christian Unity

### MEMBERS OF THE COMMISSION ON CHRISTIAN UNITY

REV. F. G. COFFIN, D. D., Albany, N. Y.  
 REV. F. H. PETERS, D. D., Greenville, Ohio.  
 REV. W. H. DENISON, D. D., Dayton, Ohio.  
 REV. JOHN MACCALMAN, Lakemont, N. Y.  
 REV. J. F. BURNETT, D. D., Dayton, Ohio.

REV. P. S. SAILER, East Lynn, Mass.  
 REV. O. B. WHITAKER, D. D., Weaubleau, Mo.  
 PRESIDENT W. A. HARPER, LL. D., Elon College,  
 N. C.

Your committee regrets that it has not had a long line of predecessors in the duties which you have committed to it. The Christian Church has always been favorable to unity, but without much definition as to its nature or a program of methods by which it could be secured. Though we have been hospitable to proposals from others, we have been tardy in taking the initiative. Our attitude has been feminine, rather than masculine—marked by a willingness to be wooed, but seldom wooing.

This may have encouraged others to regard us as narrow, aloof, and indifferent. Suggestions of federation, amalgamation, or union have not infrequently been the signal for unfortunate public discussions, or decidedly reactionary tendencies. Here may be found a part of the explanation of why we have been unable to seriously impress others with our position on union; or to be always invited when conferences have been called to consider questions related to it. The unification of the people of God has been the great thing which, despite our paucity, a denomination of our principles could have done much to consummate. We should have had an alert, resourceful and aggressive committee, charged with the functions of this present committee, in well organized operation through most of the years of our denominational history.

In April of last year, 1918, by invitation of the Disciples of Christ, a conference was held with representatives of that Church at Norfolk, Virginia. The result was a better mutual understanding on some points which have been alienating in influence heretofore. Plans were effected for the avoidance of causes of contention in the future. This whole matter was again unfortunate in the manner of its introduction to our people preceding the meeting, but the conference was gratifying in results and gives promise of increasingly congenial relations with that great body of believers.

A fraternal delegate also represented us at an annual council of the Christian Union Church, with pleasing results to both denominations. A complete outline of these conferences will be found in the printed report of the Convention Secretary. Your committee, having been appointed as recently as December, 1918, can speak with more appropriateness of future plans than of past achievements. We believe our people should now stress Christian Unity with a new zeal.

In these times, the great fundamentals are so urgent that we have no time to waste quibbling over differences. True religion tends to unite men; theological distinctions tend to separate them. We are living in a new age; old things have passed away; behold, all things are become new. Differences that were great and regarded as vital a few years ago have almost faded from the thought of the world. The glory won in the theological debates of the past has been dimmed by the radiance of the brotherhood of the present.

There will perhaps never come to us again a more favorable opportunity for the unification of Christians than is ours to-day. The thought of the



Church is vibrant with the life of a united brotherhood. The Federal Council of the Churches of Christ in America—the largest and most effective unit of expression the people of God now have—and many other organizations and movements clearly indicate the thought and desire of all Christians for a fuller fellowship. Of all the people of the world who ought to be glad and rejoice, it is the people here assembled who for a hundred and more years have taught the things that are being taught to-day by the whole body of believers.

The unspeakable war has increased the mental and spiritual temperature of the world to such a point that the soul of the race has reached a height in spiritual experience and Christian influence never known before.

The peoples of the earth to-day are as different from what they were five years ago as a piece of cold iron is different from one into which a strong electric current is flowing. The soul of the race is so quickened that it glows and radiates, and in its influence reaches a circle never yet touched by either divine or human power. The times demand unity of life and activity and the whole human race is calling to the Church for light, for leadership, for guidance. In the presence of this insistent call, the Church should and must be one.

We note with gladness the drawing together of denominations similar in faith and polity. We should abet such fusions by every possible act within our power. However, we recognize that unless this movement is carried on to its complete consummation, the result will be but fewer and larger groups equally denominationalistic in spirit. Federation is only a makeshift of the opportunist and a compromise with ecclesiastical arrogance. The gathering together of those affinitous in thought or method is but a sectarianism of broader gauge than that formerly followed. The ultimate must be unity, not into self-selective groups of common tastes, but by an inclusion so complete that not one true follower of Jesus Christ in all the world is omitted. In a divinely constituted brotherhood, there will be no exclusions of the Father's children. If there are such, the old human denomination, which has always been responsible for the divisions of the Church, is amply attested. A true union must be effected upon a basis that does not invalidate the authority of God nor abridge the rights which He has given to the individual. The insertion of any presumptuous human authority or insistence upon group interpretations cannot make for real and universal union.

We must subject our purposes to careful scrutiny. Since the days of Babel, movements to "make us a name" have come to a uniform end. A desire for unity for the sake of "bigness" is born out of unregenerate vanity. To unite because of congeniality is but gratifying our desire for personal or collective pleasure. There is but one motive sufficiently large to promote a genuine union and include all who should be a part of it—that is an absolute, loving commitment to the will and program of Jesus Christ without any reservations or prejudices injected from any source.

Upon this premise, the Christian Church, assembled in its quadrennial session of The American Christian Convention, hereby makes loving overtures to all true Christians everywhere, of whatever name or order, to unite by legal incorporation, placing all interests now owned and controlled by said Convention under the ownership and control of the amalgamated organization. The basis of union shall exclude all man-made exactions and interpretations which have never been otherwise than both arrogant and divisive. It shall derive its government, always to be democratic, from the people composing it. All of

its official gatherings shall be representative of the people and such representation shall be voted by them. No test of faith shall be established other than the acceptance of Jesus Christ as the Savior and the Word of God as a standard for the conduct of life and the guide of the Church. No person, or group of persons, shall impose a dogma, form of worship, or practice of an ordinance upon any within its membership. The standing of all members shall be equal. They shall each be free to follow the Lord as His Spirit and Word directs them. Their standing in the Church shall be based upon their Christian conduct—not upon the theological opinions of themselves or others. The designation of this body of believers shall be Scriptural, instead of derived from some feature of ecclesiastical practice. It shall be a union founded in fellowship solely upon righteousness in character and practice.

Be it resolved by The American Christian Convention, representing the religious body known as Christian, that we send greetings to all our brethren in the Lord, enjoining them to stand fast in the liberty wherein Christ hath made them free; that they be not again entangled with the yoke of ecclesiastical bondage. Also, that we hereby authorize the Committee on Christian Unity to seek and respond to conferences with any and all religious bodies desirous of union upon the basis herein stated.

And inasmuch as heretofore the poison of suspicion has been fruitful in keeping believers apart, and whereas its removal would go far toward enabling Christians to dwell together in unity, we here and now resolve to eliminate that poison from our own hearts so that, being of the same mind, having the same love, being of one accord, of one mind, doing nothing through faction or vain glory, but in lowliness of mind, each counting the other better than himself, not looking each of you to his own things, but each of you also to the things of others, dwell together in the unity of the spirit and the bond of peace, and thus walk together the highway of holiness with all who believe that Jesus is the Christ, the Son of God.

Adopted.

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## Report of Peacemakers' Commission

Rev. Frank Peters  
Rev. L. E. Smith

Rev. J. F. Burnett

Rev. H. G. Rowe  
Pres. W. A. Harper

Prior to the declaration of war with the Central Powers by the United States of America, the Executive Board of The American Christian Convention appointed a Peacemakers' Commission. The members of it were Rev. F. H. Peters, D. D., then of New Bedford, Mass.; Rev. L. E. Smith, of Huntington, Ind.; Rev. H. G. Rowe, then of Chicago, Ill.; Rev. J. F. Burnett, of Dayton, Ohio, and Pres. W. A. Harper, of Elon College, N. C.

The Commission cried peace, but there was no peace, and about all it did was to raise \$37.10 and spend \$50.80.

The success of this Commission in the things it did not do entitles it to a kindly consideration, and an honorable dismissal.

## COMMITTEE TO RECOMMEND CHAPLAINS FOR THE UNITED STATES ARMY AND NAVY

Pres. W. A. Harper

Rev. J. F. Burnett

Rev. Omer S. Thomas

In response to a request from the Federal Council of the Churches of Christ in America and other sources and agencies at work in the interest of the moral character of the soldiers, the Executive Board of The American Christian Convention appointed a committee to recommend chaplains for the United States Army and Navy. The Committee, as constituted, is Pres. W. A. Harper, of Elon College, N. C.; Revs. Omer S. Thomas and J. F. Burnett, of Dayton, Ohio. The Committee feels justified in reporting that it has done its work as well as could be done under the circumstances and conditions of its service. The Committee had no funds at its command and no financial resources were available. The Federal Council of the Churches of Christ in America had carried forward the work which secured an additional number of chaplains for the army by which it incurred a heavy expense. The Committee by direction and authority of the Executive Board of the Convention raised as a special fund \$128.59. Of this amount \$111.00 was contributed to the Federal Council to apply on the expense incurred in its undertaking to increase the number of chaplains for the army, and the remaining amount was used in the general war work of the Convention.

The Committee has been careful to observe all the requests and requirements of the government and of the Federal Council of the Churches of Christ in America regarding the qualification of applicants, and has succeeded in keeping the standard up to the requirements of both the government and the Federal Council in matters of educational qualification, experience, and Christian character, none being recommended whose fitness did not give assurance of success, and the Committee has great pleasure in reporting that all those recommended by it passed the required examination and received their commission except the two who are yet in the training school. Rev. W. A. Freeman, of Ohio, was recommended by the Committee and spent some time in the training school and would have met all the requirements had it not been for a nervous affection which led Rev. Mr. Freeman to voluntarily withdraw. The following named ministers are under appointment and are in service: Rev. A. G. Bagby, of Ohio, now in France; Rev. S. A. Smith, of N. C., 142d Artillery, Camp Beauregard, La.; Rev. W. W. Elder, of Georgia, U. S. Navy; Rev. S. C. Harrell, of N. C., now in France; Rev. Carlyle Summerbell, of N. H., now in France; Rev. H. E. Rountree, of N. C., U. S. Navy; Rev. John W. Bricker, of Ohio, yet in the United States; Rev. Fred B. Hagans, of Iowa, now in France; and Rev. B. F. Black, of Virginia, yet in the United States. Rev. Ernest D. Gilbert and Rev. Arlie E. Cortner, of Indiana, are now in the training school at Camp Taylor, Kentucky. To some of these chaplains have been given a typewriter, a communion set, and money enough to equal one hundred dollars. To others have been given only the typewriter and money enough to equal one hundred dollars, and to others only the communion set and the required amount to make the gift one hundred dollars. To three of our chaplains who went overseas without either typewriter or communion set were mailed through the American National Bank of Dayton one hundred dollars each. The government makes no provision for equipment for chaplains and what they have must come from the church of which they are members. The

government does not limit the church in the amount of equipment. Some denominations are giving their chaplains typewriters, communion sets, and two hundred dollars in money with which to start, and supplies them from time to time with needful things as they have opportunity. Some churches are giving in addition to the things above named a motor cycle, and some others are giving automobiles. Army chaplains have to travel from ten to twenty miles some days to do the work demanded at their hands, and a motor cycle or automobile is a convenience, if not a necessity. The Convention is now in position to furnish a reasonable equipment for our chaplains, and may be able to provide even beyond what has been done for those already in the field. The response for funds has been generous indeed, and our people have shown a real patriotism in what they have done.

Your Committee recommends that the committee appointed to recommend chaplains and the War Work Commission be merged into one Commission to consist of five persons and to be known as the War Work Commission of the Christian Church.

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### WAR WORK COMMISSION

Rev. F. G. Coffin

Mr. Hermon Eldredge

Rev. J. F. Burnett

The War Work Commission, consisting of Rev. F. G. Coffin, of Albany, N. Y.; Mr. Hermon Eldredge, of Erie, Pa., and Rev. J. F. Burnett, of Dayton, was authorized by an act of the Executive Board of The American Christian Convention less than a year ago. The Commission found itself without money and without authority to raise it, except such authority as holds everywhere, that men may do good at all times, and in all places.

A letter was mailed to a few persons telling them of the existence of the Commission and of its sphere of activity and the great need there was for such service as the Commission might render, and asking their co-operation to the extent of a personal contribution. Many of those thus addressed responded promptly and liberally. Checks for five, ten, twenty-five, and fifty dollars, came in, and one for a hundred, each of the givers thanking the Commission for the privilege of giving to so good a cause. This amount enabled the Commission to begin its work, the first of which was to mail to the pastors of the churches and to many church officers a booklet written by Dr. Coffin, entitled "Fuel for the Home Fires." With this booklet went a letter asking the co-operation of the pastors and churches in every good work in which the Commission might engage.

The editor of *The Christian Annual* secured about eight hundred names of the men who had responded to the colors who had been connected with our churches, Sunday-school, or Christian Endeavor Societies. Many more names would have been secured had there not been indifference on the part of the ones addressed by the editor. To all these eight hundred were mailed a letter from the Commission and a booklet, "The Call to Arms," and the Commission has reason to believe that the booklet and the letter were appreciated by the boys in khaki. The Commission now has on its rolls the names of about eight hundred of our men who are either with the American Expeditionary Forces



or in training for overseas service. The Commission is keeping in touch with all such as best it can.

An appeal for funds with which to supply our chaplains with an adequate equipment was made especially to the Sunday-schools of the Christians, and the response has been generous, prompt, and wholly satisfactory to the Commission. Up to October 1, 1918, there had been credited to the War Work Fund \$2,007.17. Out of this fund all the expenses of the Commission has been met and there is to the credit of the fund, October 1, 1918, \$580.23.

Your War Work Commission has tried to keep in touch with the forces that are moving the world and with the people who are doing the world's work and whose spirit of loyalty and full measure of devotion to the great cause of righteousness as manifested in present conditions, and who are willing to make the supreme sacrifice that the issues now at stake may be successfully and rightly terminated.

The members of the Commission have written articles, addressed audiences, preached sermons, assisted in campaigns, written letters, and done many other things by which and through which the life of the church has been stimulated in service. The Commission has felt that the tremendous events which are now transpiring, and the tireless struggle through which we now are passing should occupy all its time and receive all its attention. And it felt also that the preacher in the pulpit, the teacher in the school room, the editor in his sanctum, the worshipper at the altar, the man in the field, the mechanic at his bench, the lady at the piano, and the cook in the kitchen, were all under as much obligation to be true to the colors as the man in the trench or the boy in the air. Your War Work Commission would call every man in the church to the colors and he who would not respond looked upon as a slacker.

Your Commission would recommend that the Committee appointed to recommend chaplains for the United States Army and Navy, and the War Work Commission, be merged into one Commission, to consist of five members and known as the War Work Commission of the Christian Church, and that the duties now devolving upon the two organizations be done by the one.

And it would further recommend that the Convention clothe the War Work Commission with authority to act in all matters pertaining to its field of service without instruction from the Convention or the Executive Board thereof unless sought by the War Work Commission.

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NOTE BY THE SECRETARY:—Owing to the postponement of the Convention, the Executive Board met in January, at which time the above recommendations were considered, and the following action recorded:

Moved by W. G. Sargent that the personnel of the two Committees named in the resolutions be the personnel of the War Work Commission of the Christian Church, and that the Commission be continued as long as there shall be need of their service. Motion carried.



## **SERMONS AND ADDRESSES**





## The Answer of the Church to the Call of the Times

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Quadrennial Message of the President, Rev. F. G. Coffin, D. D.,  
to The American Christian Convention at Conneaut,  
Ohio, April 29, 1919

Never has our Church come together under circumstances duplicating the present. The time is auspicious. Our future is filled with both promise and portent. Nationally, we have just passed through a Gethsemane of sorrow, a Calvary of sacrificial blood and a tempest of war. The oppressing sense of all this, with its elements of contest and confusion, is still upon us. Let us pray that the feeling may not be too pervasive for the highest spiritual concentration.

Nothing can destroy the notion of the far-reaching significance of the days through which we are traveling, nor of the responsibility upon any representative religious gathering meeting in them. A failure to understand the bigness of the hour or to underinterpret our relation to it will be nothing short of criminal. If we make the deeds of this Convention measure up to such a conception, our Church will be vastly bettered whether such impressions are warranted or not. If we deliberately fall below the demands which we believe the hour imposes, the Church will be worse by such failure.

All the periods of human history are significant, but some of them mark summits of worthy achievement. History is mostly a gentle undulation of attainments which break the monotony of time and humanity. Occasionally, a period stands out in a bold silhouette of distinguished opportunity of service. The present impresses us in this way.

Our time is vibrant with strange sensations and noisy with new vocabularies. Ideals of freedom and democracy are being promoted in every corner of the earth. Not all who are talking such things understand them. There are agitators so diminutive and unready that they are no better fitted with these new world ideals than was David in the armor of Saul. They are also showing themselves to be about as expert in their use as was he. We must be patient. The radicalism of liberty is not an argument against it; it shows only that many have not yet learned to wear liberty and democracy with grace. There have always been a few points at which liberty shades into license and irresponsibility. Intellectual liberty stands thus. It has left no truth, however venerated, to pass unchallenged. Yet its purpose is not always vicious—its understanding is faulty. Sometimes these challenges are but the demand of a sentinel comrade for a true countersign of the age.

There are new and tantalizing questions which go with our age; yet, notwithstanding this, in a range of vision which takes in the centuries, it will belong to the high-peaks of history. It is a period of social sympathy; its admitted ideal is the welfare of the world in the heart of each man. It encourages a vision of world unity with none of the obligations which such a state implies removed. What an array of natural forces are subject to conscription for the use of the Kingdom in our day! The improvement of transportation, the broadening methods of communication, the enlargement of a universal postal service and the profusion of printing—all enlarge the opportunity of the church and place more efficient forces at her command. Every

world achievement toward a more complete inter-relation is an added asset to the Kingdom of Jesus Christ. It is doubtful if the Church could ever turn apostate to her sacred faith and trust with greater guilt than in the hour in which we meet. If, having put our hand to the plow, we now turn back, we are unfit for the Kingdom of God.

We are met here under God to complete a mission which He has outlined. We are met in the day to which we have that mission. It must be worked out now. To-morrow will be too late. A divine urgency is upon us. Another war will not come out of a clash of ideals of government. This has now become firmly established. Democracy is to be the order, politically, of the future. So complete a settlement of world ideals in matters of religion cannot yet be affirmed. The Church is in her travail and no man can know what she will bring forth. We must feel the present purpose of God in the world and undertake its accomplishment in this Convention or we will have met in vain.

There are two aspects to our present task with which we will concern ourselves in our thinking this evening, for we should have part in the structure of both: First, the present world demands upon all Christendom; and, second, the specific tasks of this particular Convention.

What are the general requirements without? Some one will point out that there are the demands for reconstruction. What is reconstruction? We are needing some definitions badly. In the broad expanse of new responsibilities we are in danger of becoming lost in a wilderness of words. What must be reconstructed, and how? What of the Church must be used after this world holocaust? What, if anything, must be "scrapped?" What are the new things demanded for God's structure? Let us outline. A new economic order is imperative. We are in the period of crusades—crusades industrial, economic, social, moral, and religious. They do not intersect, nor even parallel. We would better say that the crusade is one and it is Christian.

The conversion of commercial ideals is demanded. It is right that business illegitimacy shall be defined and recognized. It is fair that every man shall have his rightful share of what he produces and no more. The Christian task is still undone until we have a democracy in industry. It is the Church's business to supplant our competitive system with a co-operative one which shall include every human factor in industry. There is due a new social order of international and interracial extent. It ought to be accepted and practiced as well as quoted that "God hath made of one blood all nations of men to dwell together on all the face of the earth."

We Americans have forgotten most of the courtesies of host which we owe to those who come into our national home from foreign shores. The fault has not been with our theories, for we have been altogether orthodox on the *philosophies* of fraternity. That's the curse of us. We have used our theories to beautify our language instead of to regulate our lives. The men of all nations who have fought together in the trenches for democracy must be *full* brothers under the democracy which they have jointly won. The last lines of democracy—the homes of the nations which have joined in a common defense—must not now be separated from a common brotherhood. No longer can we hurl such epithets as "dago," "sheeney," "wop," and other terms equally unfair, discriminating, and obnoxious. America must even learn how to be fair to Japan—a thing which no unbiased student will affirm has been our practice in the last few years. We should revise our patriotism until the *human race*

is the unit; not standing for the "new nationalism" as outlined some few years ago by President Roosevelt, but for the new internationalism which was outlined in the long ago by the Lord Jesus Christ.

For all of this, a new sense of world responsibility must animate every department of the church—from the Primary Department of the Sunday-school to the lecture room of the university. Its applications must be impressed. In it there should be a reaching out of Protestantism for intercourse with its own kind throughout the whole world. Indeed, would we not better say, a reaching out for all Christians; for Christianity will not have completely succeeded until a right Catholicism is brought in and a wrong Catholicism either corrected or expunged.

This reconstruction further demands a *sacrificial* feeling of sympathy. That which could come to the world through sacrifice alone can be retained and developed only by the same method. It must permeate the world and the Church. Christians must serve men, not for the purpose of getting them into their particular church, but for the same motives which prompted the service of Christ. "Social Service" is but a term for an all-sided service to humanity such as Jesus taught. The claims of city, country, nation, and world rush to these convention doors. Upon us is put the test of Christ, who said that "Inasmuch as ye did it unto the least of these, ye did it unto me;" and wherein "ye did it not unto the least of these my brethren, ye did it not unto me." Like Christ, a true Christian

"Sees his neighbor in suffering man though at the farthest pole."

For tasks of this sort, the followers of Christ cannot choose the easiest way nor walk in paths unmarked by sacrifice. The task is to be done and if the path be hard to travel, it will be found to be marked by the dragging cross of Him who finally fainted beneath it up the Via Dolorosa. The Christian without a job in this day is without an ambition; for as Col. Kearney one time said to a belated regiment, "You may drop in anywhere; there is good fighting all along the line." Christ's church must be a ministering church. Because it loves Him, it must "feed His lambs," as Peter was commissioned to do in testimony of the love which he professed to bear for the Savior.

Again, reconstruction means a new spiritual emphasis. The earth is pock-marked with three million graves. They were made, not from ignorance but because of a deficient morality. We never knew better than now that achievements are dangerous if they be not moral. Learning is desirable only when possessed of a Christian soul. Science may invent either an anesthetic for the relief of pain or a poisonous gas to diabolically suffocate life. Morals determine for what purpose the achievements of science shall be used. Where moral purpose is inadequate, it will be better for the invention to wane.

Our Government has recognized this fact of the necessity of morals in nation building. It has sought to establish a rule of temperance by which sobriety will prevail and the menace to society be removed. It has set about the extermination of the social evil by a great educational program; first, to make men fit to fight, but subsequently continuing it to make them fit to perform their duties after fighting. In its moral program, the nation was first interested in democracy; it is now interested in posterity and realizes that safe provisions can be made for the future only by a moral order in human practice.



In this field, what marvelous opportunities open to the Church! What service is demanded in evangelism and Christian education! Nowhere has there been established a high moral order without a secure Christian foundation. "In him was life and that life was the light of men." The practices of the body are the expressions of the spirit. The change of those practices comes from the regeneration of the soul. The demand for the spiritual emphasis of the Church arises from more quarters than ever before in the history of Christianity. Her educational program must be both more inclusive and more unselfish. Heretofore, there has been in it a strong element of personal exploitation. Its purpose was to serve the Church. In the new interpretation, it will serve the Church and the Kingdom of Christ more, but that service will be directed in behalf of humanity.

The whole program of reconstruction may be described as a fight for a better world. Such a victory will be realized only by the enlistment of *spiritual* forces. For this there is need of the restatement of the Church's purpose in the terms of humanity rather than in those of denominationalism. This does not mean a church with less mission than heretofore, or with less loyalty to Jesus Christ, but with more.

Democracy, now the world's word and finally to become its order, must have a Church. What does that democracy demand? Or, if its demands are unwise, what should be given unto it? The first postulate of democracy is the solidarity of society. Whatever divides people, invalidates democracy. Division spells disintegration with different letters. Whatever else the new order will demand, there is no question about its demands of unity in the Church. The common democratic aims of humanity must find a duplicate in the spiritual institutions which include that same humanity. Rigid denominationalism is not constructive in the broadest sense. Most denominations did not start out with that purpose in mind. Their founding was usually a protest against an existing order. Their purpose was separation. They meant cleavage. Their program was opposition. The perpetuation of their distinctive features could have but one result; namely, widening the breaches between them and those from whom they came.

In the war, we have learned the unwisdom of divided commands. The Allies early discovered that no success could come unless there was a commanding generalissimo with all of the national units mobilized into one great army. We are needing the same wisdom out on the spiritual front of the world. A divided Church has in part defeated itself by the fact of its own division. The Church is to be a leader in the dawning day, but it will never be able to lead the world into brotherhood until within itself can be set a perfect example of brotherhood.

The logic of events demands the closest unity possible. Whether our task is approached from the angle of community service or world service—whether it be ministering to the bodies or to the souls of men—union is imperative. That this impression is becoming universal is evident from the indubitable, get-together tendencies of the modern church. Divisive non-essentials are being everywhere soft-pedaled and unities stressed. The great interests of the Kingdom of Christ make inexorable demand for the impact of a united Christendom.

It is not that our Christian tasks cannot be so well done by non-co-operation—the awful alternative is that they cannot be done at all. Even in the



small community dooryard of our church, the work awaiting us can be successfully performed only by co-operation. We dare not attempt the program made necessary by our times without a unification of our forces. It ought to be impossible to longer get the consent of our consciences to violate both the highest loyalty to humanity and the simplest teachings of our Christianity. The world call has imposed a task for which the Church of Jesus Christ is wholly inadequate except by union of its forces. One cannot mention a genuinely Christian activity which will not, other things being equal, be successful proportionate to the degree of unity which promotes it.

The times require the mobilization of all with all. The independent denomination is an insolent denomination. The slogan of our day is not independence but interdependence; every one a bit and all the bits together. The purely regimental standards of the Church are of far less consequence than her Kingdom standard. Our Church problems have already gone beyond the adequacy of mere comity. The ultimate must be union. The spirit which is leading in our day will not stop short of that. A real crisis is on in the American Church. Will we have the courage to go all the way? Can we, the Church of Jesus Christ in America, unhindered by the prejudices derived from generations of sectarianism, follow the heart and prayer of Christ to the end? These are not times for thrusting the petty and insignificant to the fore. Big issues and big days demand big churches and big men. If we insist on pressing the traditions of denominationalism upon our present-day life, we will have to render account to a severe and unforgiving generation. The world will not be willing to accredit the Church as an institution comporting with the times unless she can convert herself into a united force. Without this, she will by decree of a humanity-loving world be consigned to the junk heap of history. The age which we are trying to impress scorns our histories, our dogmas, and our distinctions, but it measures well and values high our common service to humanity.

We are not assuming that any one will question the things which have just been said. We are only fearful that they will not be practiced. Unity can come only where fraternity prevails. It is not primarily a matter of method—it is a matter of spirit. Given the spirit of a loving and generous fraternity, the plans for expressing it will be comparatively easy. There must be the warmth of a genuine fellowship of individual Christians and individual denominations in which there is no tendency to narrowness, prejudice, or self-seeking. Before any program of large application can hope of success, its condition must be created in human hearts.

Church unity, like world unity, will be founded on democracy. The Bible must be the Magna Charta of Church government. Christ must be supreme in authority. He has been said "to be the world's first democrat." Democracy implies the freedom of personal faith. Only autocracy demands another plan. With this must go the free exercise of conscience, reason, and expression.

"All honor the men who are willing to sink  
Half their present repute for the freedom to think;  
And when they have thought, be the cause strong or weak,  
Will sink th' other half for the freedom to speak."

But we shall be especially concerned with the second aspect of our evening's study, for we are anxious to know and ambitious to perform the specific

tasks which belong to our own Church at this crisis time. The task which belongs to the whole Church belongs equally to us. Though we are a separate body, we are not here to dissociate ourselves from the general body. Instead, we are here to more deeply involve ourselves in it. If this Convention, by any word or act, should say to the world that the Christian Church seeks a cloistered seclusion, or will tolerate an invasion of our part of the general responsibility, we would better never have met.

In this new time, every organization should place itself under rigid interrogation as to whether it is actually meeting the world's needs. It should also have the courage to so re-adjust its program and reconstruct itself as to be able to give an affirmative answer to the question. We would better do much questioning ourselves for, whether we desire it or not, the world has established its new inquisition with a "fire that tries every man's work of what sort it is." There can be no evasion of this inquiry nor the presentation of acceptable excuses for failure. The only credential recognized by the twentieth century is service rendered.

I am having such faith in you, my brethren, and in the generosity of your interpretations that I feel free to say frankly what is in my heart. I love my Church and would make no reference to any of her shortcomings with other than a purpose to correct. To outline our part in this new day we must again resort to definitions concerning our genius and mission. We have indulged much discussion as to whether we are a denomination, an organization, or just folks. After all the discussion, the question is still purely one of individual interpretation. Our beginnings throw little light upon the subject for they are quite meaningless as to what we are to-day. We have changed from the fathers in very many ways. Our beginning was like that of other denominations—mostly a negation against existing practices. All of the correlated movements which mark our life to-day were far from the thought of the original founders. It is not a criticism against us, it is but evidence of the fact that men cannot set the bounds of God's movements.

Some would have us cling wholly to the ways of the fathers. If we do, we will by that very process depart from them. It was their glory that they departed from the ways of their fathers. In a changing world there must be either a changing or an obsolete Church. Former things are passing away; all things must become new. The Church must undergo her regeneration as well as man. She must adapt all that she is and purposes to the needs of the time in which she operates. She must "*act, act in the living present*, heart within and God o'erhead." I declare to you that if the Christian Church does not move into this promised land of the new day, God will be grieved with this generation as well as with that one of the long ago. Have we not now come to the place longed for by Louise Tarkington?

"I wish there were some wonderful place  
 Called the land of Beginning Again;  
 Where all our mistakes and all heart aches  
 And all our poor selfish grief  
 Could be dropped like a shabby old coat at the door  
 And never put on again."

The Christian Church fathers were not mere navigators—they were explorers. They chartered new lines, laid new paths, and discovered ways

hitherto unknown. They were not echoes out of the past, but voices crying in the wilderness, "Make straight the way of the Lord." We will not set our course except relatively by the past. The present and the future must dictate the nature of our activities. Not long ago I was with a party which started across the lake to an important Chautauqua assemblage on the other side. The pilot, occupied with visiting, looked only backward toward the point from which we had started. He soon discovered that we were out of our course and not moving toward the event for which we had started. The point of destination is always a more reliable landmark for the direction of our course than the past can be.

We have laid much emphasis upon the apostolic church. From it we should never depart in our faith, in its kind of power, in its purpose, in its loyalty to God, and in its desire for the welfare of humanity. Our motives for existence must remain identical with that first church. The methods of accomplishing that purpose are an invention of the age. The ultimate object and motive of the Church is from God. The method will be determined by the men and the age to be reached. As a rural lad, I used to trap rabbits in the winters and gophers in the summers. I used a different method for each. I might have found a more agreeable way could the decision have been left entirely to me. I decided only that I would catch the game—the rabbit decided how I would catch him and the gopher determined the method by which he would be caught. It is so with catching men for the Kingdom of Christ. Paul understood this well, for he became all things to all men in order that he might win some. Some people get frightened at new methods like the horse at the automobile. He does not know that in the end the auto is his best friend. There are others as wild in their philosophy as Ishbebenob who believed in his weapon only because it was new and strange.

The Christian Church has usually made its principles its chief talking point. We can claim but little credit for our principles; they were handed to this generation ready-made; or, at best, we *found* them. Our achievements are the only things for which we are entitled to much credit. It required no strain or effort to come to our church position in theory. It was a simple evolution of the open-minded. Any number of folks are individually arriving at our basis without ever knowing we have had it. The world will earlier or later arrive at our principles with an easy independence of us. Neither the discovering nor the holding of our church principles can be credited as a particular achievement. It is the *practice* of them that is worth while. Precious as they are to us, our mission in connection with them may be more of an infusion of our church genius into a world than an inclusion of the world into our Church. The miser holds what comes to him, the captain of industry improves upon it and gives out so that others receive the benefit from his investment. May the Christian Church emulate the latter.

We may dilate upon the ideality of our position, but we must face the stern fact that nothing but our *doings* will get the ear of the world and the approval of Christ. People of the best principles ought to be people of the best practices. "By their fruits shall ye know them." This will be the logic of the world. Our times are merciless. They cast the much prized credentials of men into the world's wastebasket and then shout, "We care not for your antecedents, what can you *do*?" No religionist can long interest the world in his detached theories, however good they may be. They will already be sympathetic



toward his good practices. It is only the language of a real life which a world understands and only the doctrine of deeds to which it gives universal approval. The man of the hour is the man of deeds. So is the institution of the hour. Theories are to our age but spiders' webs, meant to catch only flies. Philosophies are the play-grounds of minds detached from life. Beliefs are often little more than an index of temperament. The world will not seriously examine our creed except our creed of purpose and practice. We have been measuring ourselves by our ideals. All others are measuring us by our practices. It is deeds in the test of time which like that of eternity divides the sheep from the goats.

If the New Era movement succeeds and the Forward Movement fails, the people will hail the Church of that movement as the Church for this new era. If the Centenary Movement succeeds and our Forward Movement fails, the Church which fosters it will be the Church of the new century. If our Forward Movement goes to success, numbers will be willing to go forward with real men who are doing real things. They will not follow pictures of either word or brush. A German thinker has announced, "The history of the world is the judgment of the world." May I paraphrase to say that the record of the achievements of the Christian Church is the judgment of the Christian Church? No Church will stand because of its divine origin nor because it has the word of inspiration in it. Israel had both of these and yet she failed. She could not obey God; she could not be faithful; she could not include a whole world in her sympathies nor serve it with her program. We are set in this day to be a light unto the world. It may be *easier* to boast of our principles but it will not serve the purpose.

A gentleman, not long ago, equipped his summer cottage with electric wiring and fixtures. The electric light company was tardy in installing the service. For the ringing of his doorbell, he had connected a battery. His bell rang so loudly that he thought there must be considerable power in the battery. A bright idea struck him—why not connect up the battery to his electric light system until the company should install his service. This he did but no light came. He thought perhaps he had crossed wires in some way and invited an electrician friend in to solve his puzzle. After the electrician saw what he had done, he said, "Do you not know, my good friend, that it takes much more power to make a light than it does to make a noise?"

There are some specific duties which belong to the function of this Convention. Some of them if not done now, we will never again have a chance to do. It is the duty of this Convention first to make a useable, worth-while organization. We must not obscure our vision of duty by a desire for bigness. There is a merit of quality surpassing that of size. We may sometimes lament our paucity, but as Spurgeon said to the young man who bemoaned the small size of his congregation, "It will be as large as you will want to account for in the Day of Judgment." We do need to stand for things which are big in their nature—for real things. Better by far to accomplish one real thing than to dissipate our energies through an extended field of a hundred useless ideals. The other day a sham battle took place in one of the parks of my city. It had all the semblance of battle except that there was no enemy and the cartridges were blank. After it was over, the khakied participants strutted away amid the applause of the multitude. We have done something of that same sort. We have put in a lot of time like Don Quixote fighting windmills, sometimes



with a following of Sancho Panzas who are thinking we are doing real things. We have trumped up dangers that did not exist. We have found designs that never were. We have built numerous emplacements which have been used only for sham battles. This is not so serious if it be the entertainment of a day; but, my brethren, it is tragic when amid all this mere play, the great throbbing needs of the day have not gotten to us. We may have turned them aside because their vocabulary does not suit some or because the thirty-eighth item of the program is not stated as they would have stated it. These are days for real things when words either spoken or written should not be wasted on insignificant matters.

A second purpose of this Convention is to effect a greater unity of spirit, plan, and purpose among our own people. Success in the Christian Church awaits a more perfect cohesion. We have been too scattered and too diverse. Paul tells us that "the whole body must be *fitly* joined together and *compacted*." The Forward Movement program means a united opportunity from which there need be no dissent. It is the first of its kind and magnitude. Into it should be put a united impact of the whole Church.

Brethren, for the sake of this more perfect unity, let our hearts come close together and embrace in these holy days of fellowship. Let us carry away from this Convention an abiding memory of the holy spell of Christian love. Some men cannot differ in opinions without differing in fellowship. Let it not be so with us. Let us here tarry in this heavenly place in Christ Jesus until each heart touched by divine love is melted into a unity with all others of its kind that no after strain may break. A little French girl wrote of the relation of America and France: "There is a river in France so narrow that you can talk across it. Birds can fly over with one sweep of their wings. Great armies are on either bank, but they are as far apart as the stars in the sky, as right and wrong. There is a great ocean. It is so wide that sea gulls cannot fly across it without rest. Upon either shore there are great nations; they are so close that their hearts touch." In this Convention, however widely our opinions may wander, let not our hearts cease to touch each other.

I conceive the third function of this Convention to be the devising of plans that will make for permanency. We have lived too ephemerally. We have been opportunists. The time has come to initiate programs for the church, the conferences, and The American Christian Convention of longer duration. In no case ought the minimum of consideration to be less than a quarter of a century. Our plans have been too brief, our pastorates too short. As some one has said, there are walking pastors as well as walking delegates. We must not be intermittent altar boys, merely holding the fringe of an ecclesiastical skirt from dragging in the dust. We must be in the game, doing the great things which are imperishable, and laying plans which will make their doing more effective in the years to come.

Permanent plans will be plans of efficiency. It is not an efficient program if we use only a part of our man power or other resources. Nor can we be efficient if we are using only a part of the God power available for man. Let us entertain no delusions that our problem is purely one of methods or of organization. It is primarily one of willingness, consecration and man development. We must indulge the long perspective. We must develop our resources—human and divine. We must utilize our assets—physical, monetary, mental, and spiritual. Sometimes I think we are like the Aborigines who lived

in the midst of great resources, yet used them not. If my humble opinion is worth crediting, pure neglect, lack of conservation, and unwillingness have penalized the Christian Church far more than limited ability.

By this Convention, we should also be helped into a full vision of God's purpose in us. We have talked much about vision, but it is still an over-worked word and underworked fact. We must be able to see with God what He wants us to do. We must read the divine purpose into the ever moving human events. For all this it is necessary to live in tune with the Infinite, to enter into a relationship with Christ until that which we call our vision is His revelation. Visions are not absent from prayer; they are not separated from spiritual wrestling. They are neither easy to get nor to keep.

The last function of this Convention which I will mention should be to help all to a consecration that will enable us to meet the full measure of the sacrifice demanded. May we turn from the easy way, for the easy way is not the Lord's way. May we here establish in our hearts and for our Church the absolute commitment of ourselves to God and the doing of His will until we shall share the feelings of Christ who said, "I came not to do my own will but the will of him who sent me." Let us cultivate that divine willingness within us that we shall not hold ourselves back and from our duties, nor grudge the service of which our lives are capable. Said an old friend to a returning Canadian soldier, "Oh, I see you have lost an arm." But the northern patriot drew himself to his full strength and with a glint of fire and determination in his reply, said, "No, sir, I gave it." Oh, Lord, make us willing in this the day of Thy Power!

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## **"The Church Facing Its Task"**

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**Convention Sermon by Rev. E. A. Watkins, D. D.**

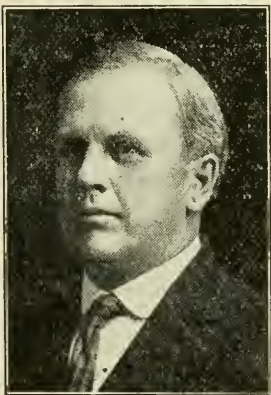
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Text—Matthew 6: 10: "Thy Kingdom come, Thy will be done, in earth as it is in Heaven."

The Church has always had its face forward and toward the dawning of every new day. The Kingdom of God, as her objective, has ever lured the forces of righteousness, to face the seeming impossible, overcome obstacles unsurmountable; accept the challenge of every new age, and follow the gleam of a "New Heaven and New Earth, wherein dwelleth righteousness." The followers of the Man of Galilee have never turned aside from the great moral issues of the world, nor have they turned their backs upon the big tasks that have confronted them; but following the leadership of the Son of God, through every crisis, they have accepted the principle of sacrifice, and that "without the shedding of blood, there is no remission of sin," gloried and reveled in projects colossal, plunged gladly into moral enterprises which taxed the resources of the soul; and long ago vindicated their claim to the moral and spiritual leadership of the world.

But the Church faces a new situation. We are living in a new world. It is not what it was four years ago. Out of this baptism of fire, out of this

deluge of blood, out of this terrific maelstrom of death, this tremendous sacrifice of life and treasure, has come a "New Heaven and New Earth." The world has changed. The world is changing its thought and emphasis. The Church must change. A static, standstill Church in a changing world means collision and disaster sooner or later. There are new problems and new conditions we have never faced before. **WE ARE IN A CRISIS.** The next few years will determine whether Democracy, Freedom, and Human Brotherhood are to be realized, or whether they are to perish from the earth. The world can never again be what it has been in the past. Thrones and empires, dynasties and kingdoms are crumbling and crowns and scepters are destined for the junk heap, and an awakening world of oppressed humanity has visions of democracy and freedom, and in the glaring light of this new day, the Hosts of God and the Harbingers of Freedom and brotherhood have marched in solid phalanx against the enemies of humanity and Mt. Carmel, Gethsemane, and Calvary are again in the possession of the Disciples of the Man of Galilee. The world has been **SHOCKED AND SHAKEN** from center to circumference, and trembles like an aspen leaf; every nerve, fibre, and tissue tingles with motion, and



E. A. WATKINS

like a giant, wounded and blinded and dazed, gropes its way in the twilight of the new day, for something solid upon which to stand, something permanent upon which to build. Staggering under the heavy burden of the most cruel and heartless war in all human history, bleeding, suffering, dying humanity raises the question, "What is the matter with the world?"—and the prophets of the new age have spoken God's message, and declare that "God's world has gone wrong." This awful world-calamity has fallen upon us in judgment. Charles Jefferson said the other day, "The world in 1914 fell into a ditch because men in high places said, 'We will not have this man Jesus to rule over us.' We prefer Bismarck, Bernharti, and Nietzsche. The laws of Christ were flouted in the realm of industrial and international conduct. It was a costly error. It was a deadly blunder. God's condemnation of it is

written across the earth and in letters of fire across the heavens. We have let slip from our grasp some of the really big things of the Kingdom, frittered away the priceless years in hopeless isolation, wasting time, resources, and spiritual energy, in shameful controversies over secondary matters, and let slip from our grasp the really Big Things of **FATHERHOOD—BROTHERHOOD—MINISTRY—SACRIFICE**—and Service.

The Church has not always been equal to the situation. It has to its credit a long list of worthy achievements. But we are just awakening to the fact of failure in the larger social and international relationships. Big industrial corporations and the State itself did not regard the Christian law as binding upon them, until the crash came. When the crisis came, when the cords that bound the nations, snapped as a rope of straw, when the dogs of war were let loose, and civilization was about to collapse, and nations drunk and insane with the thought of destiny, threw off all moral restraints and considerations, and repudiated all treaties and sacred compacts, as "scraps of paper"—the



Christian forces were impotent and powerless to stay the onrushing tide of war. There was no PROGRAM, no VOICE, no WORD to curb the mad-dened passions of a war-crazed, deluded, and blood-thirsty race of people.

But I am wondering what we are going to do when the next crisis comes, when the fate of civilization hangs in the balance again—and it will come, unless we are ready to face the task of Christianizing all the relations of life, individual, social, industrial, and international. As long as we repudiate the solidarity of the race and human brotherhood, just that long must we face the danger of another world-calamity, another world-tragedy. "Mankind is now in possession of instruments by which it can extinguish the light of hope. Civilization has the apparatus in its hand by which it can commit suicide." The heart-broken men and women of the world are crying, "What shall we do to be saved?" The answer to-day is the answer which Simon Peter gave to Jerusalem 1900 years ago: "Repent, and believe in Jesus Christ. There is none other name under heaven given among men whereby we must be saved." Neither prophet nor seer dare ignore the possibility of another crisis, another catastrophe, far more destructive and death-dealing than this one. **SOMETHING MUST BE DONE.** If not, when that time comes, the Churches will be as helpless, as they were in 1914. They will have something to say—some program—or they will have nothing to say.

It is a big task, but the Church should be equal to the emergency. It is the biggest task organized Christianity has ever faced; but it is the bigness of the task that holds the challenge. We will profit by the past. I see the evidences everywhere. Witness the great Forward Movements in the Churches. We are to raise \$500,000, as our part of the program. It should have been a million. Five hundred thousand dollars is not an adequate challenge to 115,000 people. I suggest that we make it a million and appeal to the heroic spirit of sacrifice among our people. Here is the acid test of discipleship. Will you hear me, when I say that we will either overscribe this fund or there is no hope for us? This is our Denominational Salvation. In the glaring light of this world-blunder and in the illumination of the coming day, and under the inspiration of big tasks faced and mastered, I believe we are living in the dawn of a New Day, wherein "The kingdoms of this world are to become the kingdoms of our Lord and his Christ."

#### *I. The Church Faces the Task of Leadership.*

The Church must lead. Spiritual forces must lead. The Church must march in the vanguard of human progress, or she will not march at all. She must lead in the industrial world, if the problems there are ever solved. She must lead in the political world, if peace and harmony are to prevail. She must lead in the social world and do away with the plague spots and heal the open sores of the world. She must lead in the campaign against war and must conquer war or confess failure. The forces of righteousness must create such a state of mind as to make war impossible.

The Church must lead. The world is asking for an army, armed with other than machine guns, war-planes, and poisonous gases. The challenge is for a "Moral equivalent of war." Spiritual forces must take the lead in a world crazed with the destructiveness of materialism. This is no time to sit idly by as a "Civilian," when the call to arms is sounded. The fight is on, and there is no time to complacently sit in the easy chair singing, "How tedious and tasteless the hours," when we ought to be in the thick of the fight singing, "Onward,



Christian Soldiers, Marching as to War." A crisis like this tests our fitness and capacity for leadership, while a staggering world is groping in the darkness of hatred and bloodshed and waiting for such a Moses to lead her out. The test of an army is not in how it behaves on dress parade, but what it does on the field of battle, IN THE CRISIS; not how it wears its weapons, but how it uses them. The test of the Church is not in what it believes, but in how it U-S-E-S its faith, in time of stress and strain; not in its material equipment, but in the way it uses it, when the ties that bind human brotherhood are about to snap and break. WE ARE IN SUCH A CRISIS. The Church faces such an hour and her task is to L-E-A-D, and say the word and perform the service that will cheer the heart and strengthen the sinews of a suffering, sorrowing world. To act the priest and the levite and pass by and ignore the claims of a bleeding and dying world, crying for help; to assume that civilization is not hanging in the balance and democracy about to perish from the earth; and to ignore the fact that the freedom for which our fathers fled to these shores, and for which they died, and the very things for which Christ died are challenged to a death-struggle—to ignore these in a self-centered, easy-going complacency is to repudiate our claim to, and forever lose our right to the moral leadership of the world.

"Democracy all over the world is trying to find itself and express itself," like a blind Samson, it gropes its way for something permanent, something that will endure. THE CHURCH MUST HELP. There can be no democracy without Christ. Our preparation for making the world a safe home for man must be spiritual. The Christian gospel has the central secret for saving the world of the future. Nothing but Christianity, as Lord Bryce has said, can secure the world's peace. Democracy was born in the heart of the Son of God. It is a recognition of the fundamental fact of the solidarity of the race, the brotherhood of man, and the Kingdom of God. Christianity began as a democracy of equal souls, a democracy of opportunity, freedom, liberty, and equal rights to all, rich and poor, high and low. The Church must find her soul if she is to lead. "This dreadful war has been a crusade for the future of human freedom, a struggle for the Christian order of things," and now if the Christian forces fail to carry out Christ's program of world redemption, all is lost. But Christianity has saved civilization and held society together more than once, when everything else was wild with riot and destruction, and it alone has the potency to stay the mad rush of a frenzied world into death and despair. Democracy is not safe, and is just as helpless without Christ, as was the thief on the cross, or the lone traveler on Jericho's road, infested with thieves and robbers. Nations can never be safe from invasion and disturbance as long as there remains a single national contingent without Christ.

The possibilities of the Christian gospel are by no means exhausted. Thus far we have only touched the margin of its potency to redeem the world. Our Christ is just as able to redeem the conditions that make the thief and the outlaw, as he is of redeeming the soul of the worst man or woman of the world. Who dare say that the saving, redeeming power of the gospel has been exhausted in the redemption of a few individuals and that it has reached its limit there? Are we to blaspheme the Son of God and the Holy Spirit by limiting saving redeeming power to individuals only? We have not touched the hem of the garment of possibility, as to Evangelism. There are yet vast and uncultivated fields for service, that will yield to the evangelistic appeal, in the

redemption of social, industrial, and international relations. Do not misunderstand me, we can never get away from the new birth and personal redemption. Society, too, must be Christianized and all its institutions. "The Modern Good Samaritan does more than give relief to the injured Jew. He helps to clean up the country from Jerusalem to Jericho and renders it safe for all future travelers." The real patriotic American, who grows eloquent in denunciation of Kaiserism in Potsdam and Berlin, will join the forces of righteousness for the elimination of political gangsters, and the Christianizing of the community life of the city. The program of the Kingdom includes the application of the Golden Rule and the Sermon on the Mount to governments, international law, industry, and business, as well as to individual members of society.

The obligation is ours, as never before, to Christianize the social forces, or these without Christ will heathenize, paganize, and barbarize the world.

Sitting at the door of the Federal Building on Fountain Square in Cincinnati, is an old blind man selling the *Times Star* and *Post*. One day I saw him fumble his way to the curb and start to go across the street. The street was congested with traffic and he would hesitate and then start to feel his way through the mass of humanity, street cars, automobiles, and vehicles of every kind, but finally gave it up in bewilderment and was appealingly standing on the curb awaiting some one to help. A traffic policeman at the moment left his post, where he had been directing the traffic, and came to the poor blind man, took him by the arm, and safely guided his steps through the hurrying crowd to a place of safety on the other side. The Church is that traffic policeman. A blinded, bewildered world of humanity without Christ gropes its way through the mists and confusion, seeking to find its way to safety and freedom—bewildered and confused, she staggers forth and back again—when the Church comes to the rescue, offers her services, and safely pilots a pilgrim world to its haven of rest.

## II. Again, *The Church Faces the Task of Fellowship.*

1. Fellowship in suffering. If the Church is to lead, it must enter into the fellowship of the world's suffering and sacrifice. The Church has received the clarion call to enter into the sufferings of the world, as never before. I despair of our taking any place of leadership, unless we share unselfishly, and with glad hearts the sufferings, the heartaches, and the anguish of soul of this present time. Christ summons His Church to this task. Let the ten millions who sleep yonder in Flanders, Belgium, and Poland and Serbia and Roumania challenge us to this task. Let the millions of the flower of the world's young manhood, who submitted to the sufferings, privations, and torture of war, summon us to share the world's unutterable anguish of soul. Believe me, Europe is suffering—NOW. It is "Rachael weeping for her children, and would not be comforted because they were not." I would remind you while you sit here in this Convention, in comfort and quiet, that there are thousands of the world's youth, stretched upon beds of pain and indescribable suffering, maimed and dismembered, deformed and crippled for life; martyrs to the cause of freedom and democracy, who laid bare their bosoms to the ravisher's sword, bayonet, and shell—what for? Why all this unspeakable, indescribable anguish of spirit and torture of body? That we might enjoy the freedom and liberty that are ours. And then, add to this the unnamable condition of the civilian population, of the war-ridden countries, homeless, driven out, starving, dying by inches—old men and women—stooped, haggard, and emaciated—children, hands

gone and bodies maimed. Oh, the broken fragments of the English language are inadequate to describe it all, so heart-rending and sad is this inhuman spectacle. But must they suffer alone? Nay, millions of Christ's redeemed ones must say no, this cannot be.

Here is our task, and Christ summons us to enter the fellowship of the suffering of this generation. This is the price of leadership. The twelve months before us will witness suffering unparalleled, on account of the world's food famine. We must share in its suffering. It is our opportunity. The world's misery lies at the doors of the Church, as the lame man at the gate of the temple. The suffering world is looking for Peter and John—the praying people—for succor and help. The maimed and dying man on Jericho's Road is looking for some good Samaritan to come that way. Lazarus is still at the gate of the rich man, bleeding and dying for sympathy and fellowship that saves. Here is a task big enough to test our strength. Will we face it, or pass it by?

2. It follows that fellowship in sacrifice must be faced. Christ's program must lead up the rugged hills of sacrifice, generous, unselfish, and unstinted. The Founder of the Christian religion carried the cross, and says to all who are willing to listen: Carry the cross or there can be no discipleship; pay the price of sacrifice or there can be no leadership.

After all, how little part we have had in real sacrifice. How little it has cost us. A great deal of it has been conscripted, at that. Sacrifice is voluntary, if it is sacrifice at all. Christ never went to the cross, because He had to, but because He wanted to—it was T-H-E Way, the only way to save and serve, therefore he climbed its rugged steep gladly and in triumph.

Millions of men in Europe sacrificed everything for the sake of cherished ideals and convictions of right. The Church cannot hope to enlist the same measure of service, unless it appeals to similar motives. The way of sacrifice leads to the heart of the world, but a sacrificeless church cannot lead in it. Our task, yea, our opportunity is to sacrifice ourselves and our treasures, and if we can see that, we can lead the world to the feet of Christ in this generation.

A little while ago I witnessed a ball game between Harvard and Yale. Twenty thousand people anxiously waited for the result of the game. Seven innings had been played and not a score, so evenly matched were the teams. Then at last, I saw a big, strong, young athlete step to the plate. I saw him get under that ball and strike, and lift it away yonder over the left field. That audience cheered and cheered to the echo, the excitement was unbounded; the player was nearing the third base, when with thundering tones, the umpire called out, "F-O-U-L B-A-L-L," and the disappointment was undescribable. I wonder if we have not been entirely too easily satisfied. Have we played the game fair? I wonder whether amid the plaudits of an admiring world, when we have played the game, but without sacrifice, the "Umpire of the world" will have called out "F-O-U-L B-A-L-L," it does not count. The game must be played fair. Sacrifice, whole-hearted sacrifice is the acid test of true discipleship.

### III. *The Church Faces the Task of Unifying Its Forces.*

This new world is opening its eyes to the necessity of a larger spirit of fellowship and co-operation. From almost every quarter comes the challenge to the churches, to give some convincing demonstration to the world, that they are united, that they are one. A rebellious world, steeped in sin and vicious-



ness, organized evil and human perversity, makes it imperative that the forces of righteousness present a solid front with unbroken lines.

There has been born out of this world tragedy a profound desire for a larger spirit of unity and good-will. It is said that disasters are great levelers. All petty differences are forgotten in a great crises of flood, fire, or cyclone. So this war, the greatest catastrophe of human history, is bringing to the front the great common essentials of human life and causing us to strive for only these. On yonder battle front, where "the bodies of men were hurled across the sky line like hail, the Protestant, Jew, and Catholic alike, fraternized with one another and ministered alike to the wounded and dying of all creeds. And now, in these days of world-redemption and world-reconstruction, organized Christianity must either present a solid front in fellowship, in organization, and in service, or stop singing, "Like a mighty army, moves the Church of God," and take up the more fitting dirge,

"Divided into sections moves the Church of God,  
Each the other fighting, like a gentile squad,  
We are all divided, into factions we,  
All content to cherish for the other charity."

And we need not fold our arms and close our eyes, in blissful innocence, but need to face the stubborn fact, that we have not always practiced what we preached, but often denied our theory, our principles, in our practice and cannot assume a "holier than thou" attitude to the question now, that we must face the task or die. I despair of our fitness or capacity to march in the vanguard, WHERE WE OUGHT TO MARCH, of world-redemption and world-reconstruction, of spiritual leadership, unless we get into the movement toward unity and integration that is everywhere manifest.

Standing directly in the pathway of the on-moving van of human progress, with its everlasting going, is sectarianism, ecclesiasticism, and unarticulated denominationalism. Why has not the Church held a larger grip on the people, while there is more of the spirit of Christ in the world to-day than ever before? Why the loss of contact with the common man of the street? Why the line of cleavage between the church and the laboring man? Why did we have so little voice in the conduct of the war? Why does not the Church, as the rightful leader of the spiritual forces of progress, have an articulate voice in the councils of the nations? Labor is represented there. Industry is represented. Capital is certainly represented. Why not the Church? The answer is writ across the skies—denominationalism and sectism and petty divisions.

The spirit of the hour calls for the unification of forces. In the great conflict against Autocracy and Militarism, the allied armies were wise enough to see that all segregated and unrelated efforts meant defeat, and they wisely organized into one great common force for righteousness and presented a solid front to the hordes of Central Europe. If the Church would not suffer the humiliation of defeat, she will be as wise. We are, facing the most critical period of history, and the Church must not face this task, like a crippled man going to his work. The world rings with a new sense of international federation. We are making leagues that bind the nations, heart to heart, for the end of the war and the enforcement of peace. They forget minor differences in union for a great common cause. Now is the Churches' opportunity. Here at last is the hope and promise of a new order. Maimed and staggering human-



ity may yet be saved. The dream of brotherhood may yet be realized. Will the Churches rise to the occasion, or will they go on quibbling over orders and vestments, minor differences and non-essentials? Now is the accepted time and now is the day of salvation. Organized Christianity has once more a splendid chance of vindicating its existence, of demonstrating the greatness of its claim, of proving to the world, that in the great work of human redemption, it L-E-A-D-S.

Some one has said, "Unless the aftermath we anticipate, produces a vital and growing cohesion in Christianity, its prospects are by no means reassuring." Enough to know that the occasion is insurgent for the obliteration of irrational boundaries, and that if the Church would teach the world how to live in peace, she must first possess it within herself. As Dr. Cadman well says, "One-half the denominational fellowship of America, aye, in the Protestant world at large, could be merged to-morrow, without serious hurt and with immense an accumulating gain." "It's a tragic fact," some one stated, when he said, "If we had spent as much ammunition fighting the devil, as we have spent fighting each other, the world would have been at the feet of Jesus long ago."

The returning soldier ought to very materially contribute to the solution of this problem. These men will return drilled in the co-operative idea, disciplined in a large service at tremendous risk. They have been drilled to see things in the large, schooled in mass formations and mass movements, taught in the hard school of experience; what we should have learned long ago, that it requires a solid body of co-operating units, moving as one man, to accomplish great ends. They will be out of sympathy with little petish movements of small squads; they had little patience with these before the war, but now after four years in an army of millions, they will have an invincible distaste for, and scorn of the small denominational squad idea. They will be in no temper of mind to play a part in church work characterized by independent, unrelated efforts to accomplish vague and uncertain ends. After playing in the greatest game in the world, where the issues involved were tremendous, the world's peace and future safety, and the security and happiness of nations, denominational distinctions and hair-splitting will look mighty little to this man of a world-order.

#### IV. *The Church Faces the Task of World Conquest.*

There is a new world consciousness that has been born out of bloodshed and sacrifice in this unusual world crisis. We have just opened our eyes to the fact of a perceptable world-shrinkage, and that the development of modern science and industry has made the world a great neighborhood. Distance has been eliminated, and Europe, Asia, Africa, and Australia are at our very door. Our neighbors are in speaking distance of us, and it behooves us that we be on the best of terms. We speak as familiarly of Belgium and Armenia, as our fathers would of those living across the street. We converse with the yellow man and the black man on the opposite side of the earth, as easily as we speak to our nearest neighbor. The noon-day events in Russia and Central India are chronicled in our evening papers. When the Christian world refused to take Christ to the non-Christian peoples of the earth, God brought them and laid them at our very door.

This world-shrinkage has made necessary that the families of the earth be welded into a common brotherhood. We have just discovered that a world-

neighborhood repudiating human brotherhood, is as unsafe for the peace and happiness of the race, as was Baby Belgium and Innocent Serbia, with a Nation Burglar and Murderer at her doors. We have just discovered that there is no peace nor safety as long as any single contingent of the New World Order is without Christ. John R. Mott sensed the situation before the war began. At the Student Volunteer Convention at Kansas City in January, 1914, he said, "The world has become a dangerous place, and nothing save the expansion of Christianity in its purest form can make it a safe home for man." Now, we have learned to our sorrow that the organization of the world on the basis of competition and fighting strength, means either, that one power, more ambitious and blood-thirsty than the rest, will dominate, or the world is involved in a general conflict and destruction, and civilization and Christianity will go down in a welter of blood and crime. No nation is exempt. The only alternative is to organize the common life on the basis of brotherhood. The problem of the world's peace is missionary. The modern Christian must develop the international mind and study larger maps. The world will be safe for peaceful living only, when we change the motive, ambition, spirit, and dispositions of men, when we make Christians of the individual citizen of the world, and Christianize the social forces, national and international relations.

Had the disciples of the Son of God obeyed His last word, "Go ye" and make Christians of all nations, democracy and brotherhood, in all probability, would to-day prevail in all the world, and we would have been spared all this deluge of blood, that has drenched European soil. Had the Christians of the world simply tithed the cost of this world-blunder, in teaching the nations how to live together in peace, this old earth of ours would not have been drenched in blood and tears. Had we given our youth to Christian service in Europe and Asia and the isles of the sea, with the same devotion and consecration, that we gave them to the God of War, teaching the great principles of the Kingdom of God and Human Brotherhood, we would have been spared the grief and sadness incident to sending them to the slaughter pens of eastern France. What a judgment upon our folly, our neglect, yes, our disobedience. Visioned in all its horrible details stretched across the canvass, is the lengthened photograph of God's judgment upon a disobedient people.

Again, the returning soldier will come home a citizen of the world, with a world-outlook and a world-view of things. He will have developed the international mind. Over a million of them will return with a world consciousness and interested in world-programs. These men will help to control and influence the Church and the Nation for the next twenty-five years. They have gone from our colleges and universities, the very flower of the nation, and large numbers of them have caught the vision of the Christ, on the battle-front, and they will be interested in a program of world-conquest for Christ, as they have so nobly fought and bled for a world-democracy. Their message will be for humanity. Back from the struggle, shoulder to shoulder, in the trenches, across "No Man's Land," with the Frenchman, Englishman, Italian, Canadian, Indian, and South African they will come with a new conception of humanity. Gone forever are the "dago," "sheeny," and other uncomplimentary cognomens, for these men have learned in the crucible of war, that beating beneath those rough exteriors are hearts, sympathetic and noble, and willing to sacrifice and

serve for the sake of liberty, freedom, and brotherhood. Back from a six hundred-mile battle line, the longest ever known, amid the most varied assembly of armies ever mustered, they will have had months or years of close interdependent comradeship, with men of a score of races. They will come back with a keener sense of brotherhood, than when they left us. Hence the task of winning the world for Christ in this generation, will claim and receive a larger share of attention and support than it has ever had. World-conquest for Christ will enlist a million advocates, where it had but thousands before. Men who have gambled with death and faced hell and taken the supreme risk for the Christianizing of International Relations, will be the natural allies of the Church, which by its Foreign Mission Service is pledged to the conquest of the world for justice, fraternity, and Christian Brotherhood. The Brotherhood of man and the Kingdom of God are no longer a mere dream, but a growing reality.

This unique world-crisis summons the churches to their real task, the evangelization of the world, and that in this generation. The conditions are ripe for world-conquest. One of God's servants said, "When thy judgments are in the earth, the inhabitants of the world learn righteousness," and God's judgments are in the earth as never known before, and the people are ready to learn righteousness. The world was never so sensitive to the evangelistic appeal as now. Our Christ and a war-crazed world summon us to this task. It is a big task, but it is the bigness of the task that challenges the Church. We have become accustomed to large figures and world-maps and great continent-wide movements, and what we have learned to do in the time of war, we are challenged to continue in time of peace.

There must be some outlet for all the surplus energy and tremendous resources of the Church. We must never again make such small demands of our people. They have capacity and are capable of great sacrifices, and are equal to tremendous tasks. The Forward Movement challenges us, and its program is big enough to call out our undeveloped resources and capabilities. If we would really appeal to the strength of the Church of to-morrow, ask for the performance of great tasks, involving great risk, and the Church will respond. No great war can be fought in a province or a township; it takes continents and empires. Give the Christian Church a big task and it will triumph. Let us forget and overcome the tendency to ease and luxury, in our generation, and summon the manhood and womanhood of our churches to tremendous tasks, commensurate with our strength and Christ has a program sufficiently big to call into play all the resources and reserve power at our command. If we would be like God, if we would walk with God in the next generation, we must walk with Him in God-like tasks.

Here is the charter of the Church. Here is her commission, yea, here is her challenge for service. "Put on the whole armor of God" and face the task of I, Leadership; II, Fellowship in Suffering and Sacrifice; III, Co-operation and Unity, and these all consecrated to the one supreme task of IV, Giving Christ to the whole world.



## Evangelism

BY O. W. WHITELOCK, OF HUNTINGTON, INDIANA

*Members of The American Christian Convention and Brethren —*

The Committee on Program has assigned Rev. Alva Martin Kerr and myself to speak to you upon one of the five points of the Forward Movement, that of Evangelism, he speaking as a minister and I speaking to you from a layman's view-point. *We must evangelize or we perish.* These seem to be strong and emphatic words. I do not mean, we would be blotted out at once, but would gradually decrease. In the course of my remarks, I will give some of my reasons. I make my statement that we may be admonished concerning our danger, that we may be aroused *now* to the gravity of our situation.

As a Church we are making no substantial gains. Our numbers remain almost the same year after year. The losses and gains are practically equal. In some conferences there are slight gains, in others slight losses. Our churches are mainly country or small village churches. The country churches in all denominations are growing weaker. The country church problem has not been solved, only in a degree, many rural congregations are dying and will continue to die. Strong churches may be built up in some communities, while in others they will gradually grow weaker and weaker until they cease to exist. Some churches can be revived and saved. Many conditions and circumstances have to be met and overcome if the church is to be a "forward movement" or "live wire" church. We have eighty per cent. of our churches in country or in towns of less than 1,500 inhabitants. Our country church percentage is so great that the general church conditions in country districts necessarily reduce our numbers rapidly. Entire churches, in practically every conference, lose their identity, they have not even a "name to live." These conditions which cause disintegration and decay are not peculiar to our Church alone, but are general among country churches. Our percentage of churches subject to the conditions which carry the elements of dissolution makes the effect upon the Christian Church *alarming*. Our treatment must be prompt and heroic.

The situation is more alarming because our sustaining force is being depleted. Our ministers have been called into the service of our Government, and our young men are not entering the ministry. There are fewer and fewer preachers to rebuild "the walls of Jerusalem," "they are broken down," and "the gates are being burned with fire." Even the ranks of the laity have been depleted from war causes. Not only have the country churches lost from war causes, but are losing heavily by country and village people moving to the cities to engage in city industries, others go there to rest, *they retire*. When they once go away to the city they seldom return to the home place. Frequently they do nothing at the old home church and nothing at the city church. They do not join the city church, and when asked to contribute to the old home church they say, "I don't get out very often and don't get much benefit, so you ought not to expect much from me." They are Brother "Tightwad" and Sister "Crab Apple," they live just beyond Silver Creek, and never get across the creek. Who will preach the gospel of Jesus Christ? In the past most of



our ministers came from the country churches, but the base of supply is weakened. Who will vitalize the dying churches and breathe "the breath of life" into the nostrils of expiring church members?

Those who remain.

But if they are constantly growing fewer how shall they *rebuild* the walls of our Zion? They must become more efficient builders, also better husbandmen in the vineyard of our Lord.

This is our only hope.

We must cry mightily unto the Lord, neither rest day nor night, but go forward to conquer and actually conquering the difficulties before us.

The laymen of our Church must be baptized anew with the spirit of evangelism. We must be LAY PREACHERS and WITNESSES for Christ and of Christ. Every church should have its organized Evangel Band, men and women, two sections, one to work among the men and the other among the women. This band should emphasize *devotion*, one of the other five points of the "Forward Movement." It must be much in prayer, each member must be filled with a holy zeal and a passion to win souls and must be a living witness for the Christ. DEVOTION by this band, must have a twofold meaning, not only prevailing prayer and supplication, but an enthusiasm for the Kingdom of God. Such a band under the leadership of the pastor can enthuse and vitalize the whole Church. Such a band devoted to the task of carrying the gospel message is equipped for service in the Master's vineyard. It is ready for an extended evangelistic campaign. It should be the leaven to the entire Church and should organize the church for a systematic effort at soul-winning. The effort may be along several different lines. A few suggestions may be helpful. Talk up your church and your pastor or minister, adduce many arguments in favor of your church and your preacher. Enthusiasm begets enthusiasm, "like begets like." Get the "home fires" aglow. You must believe *you will*, pray you will and YOU WILL.

Make a canvass of your church for those who will pray definitely for one or more persons. Make a survey of your community and list the name of every one who is not known to be a follower of Christ. Call a meeting of those who have said they would pray definitely for others, announce the result of the survey and make definite lists of names for prayers. Each one present should make a definite prayer list for himself. All the names should appear upon one or more of these prayer lists. Not only should prayers be offered for the listed names, but each one should be invited to the church and Sunday-school. If you would win a man you must first get him interested in some way to hear the gospel trumpet. Get him interested by being interested yourself in him. Adopt a WIN ONE campaign. Each one of your evangel band to WIN ONE, and he in turn win another. In this way scores may be won into Christ's Kingdom and into the local church. Christ's plan was for His disciples to be His witnesses of Him and for Him. Be such a witness to those you would win to Christ. John the Baptist said, "I saw and bare record that this is the Son of God." (St. John 1: 34)

"Verily, verily, I say unto thee, we speak that we do know and testify that we have seen," etc. (John 3: 11) Peter bore witness on the day of Pentecost. Stephen testified and said, "Behold I see the heavens opened and the Son of man standing on th right hand of God." (Acts 7: 56)

"But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." (Acts 1:8) May we be much in prayer that the Holy Ghost may come upon us.

"Not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." (Acts 10:41-43)

In order to be a witness for a cause in a civil court one must know something about the pending case. The witness must **KNOW**; it cannot be "maybe so" or "I guess so" or "I heard some one say so;" there must not be any "hear say," but "**KNOW** whereof you speak."

A soul-winner must be a "John the Baptist" in experience, he must spiritually have seen the Christ, he may then bare record.

The reason many of us are so deficient as soul winners is we have not truly **SEEN** the Christ and our witness is not received in men's hearts.

A witness to be of much weight in court must not only *know* the things about which he testifies, but he must also be a creditable witness, his reputation for truth and veracity must be good. So one testifying of Christ and for His cause must be above reproach. He must be "as clean as a hound's tooth." Church members may be "living epistles" read of men, by their faithfulness at church services.

Don't be "oncers" but "*every timers*." By your faithfulness to the church you become preachers of the gospel of Christ. You cannot promulgate or preach the gospel of Christ unless you *live* that gospel. You must not be a "slacker" nor a "quitter," but a "loyal soldier in the army of the Lord."

Fully equipped with the whole armor of God you may confidently expect to win the battles of the Lord. As you talk to your neighbor about Christ and His kingdom of love and service you may confidently expect that Christ's quickening spirit will touch his heart and men and women will be born into His Kingdom, always remembering, however, "neither is he that planteth anything, neither he that watereth; but God giveth the increase."

The Sunday-school is the greatest field for evangelism, here is the greatest opportunity for the Sunday-school teacher. It is not only the great study room of the church, but also a great training room for the church. Those who are not in the church are led toward her doors and taught the elementary and foundation principles on which the Church is builded. It is well known that a major part of those who become Church members come from the Sunday-school into the Church.

Every layman should be, not only in the Sunday-school, but the Sunday-school should be in him, moving him, arousing him, and giving him a vision of what he can do to get the other fellow who is not interested. The laymen of the Church must be the teachers of the Sunday-school, they must be Christians, their souls must be on fire for Christ and His Kingdom. They are teaching the fundamentals of the Kingdom, to do this properly, they must have been at the altar of sacrifice, they must not be Brother "Tight Wad" nor Sister "Crab Apple," the incense from their offerings must have ascended into heaven.

Brother laymen, have we caught a vision of the crucified Christ and His love for the world, of His sacrifice, His suffering, and His death for others? Would God that all teachers in the Sunday-school might get the vision, that they might see the hosts of children marching up the slopes of time, some of them on slippery places, some on boggy ground, some on shifting sands, and others looking into a yawning abyss. Yes, a vision of their duty to those about them. May the vision be so clear and real that they will cry out, "Here am I, Lord, send me."

The teacher is the vitalizing power that warms and germinates the embryotic soul cells of the human mind, that they may begin to reach out after God.

The teacher may be a mighty power in the hands of God in helping souls to decide for Jesus Christ and His Kingdom. By his prayers and words of counsel, he can lead many a groping, wandering soul into the light of Jesus Christ, and put his feet on the solid rock of ages, which is stronger than the rock of Gibraltar and as enduring as eternity itself. A soul saved is greater in the sight of God than the piling of millions of dollars in one's own coffers which must finally corrode and turn to dust.

The teacher can, by tact, prayer, and consecration become a socializing influence in his class, for the spirit of God is a great leveling, equalizing power. He can bring together the master and the servant, the lady and the maid, the teacher and the pupils, the rich and the poor, the learned and the unlearned.

In the great melting pot of Christ's love they may be all fused together into the greatest democracy of the world, the Church of Jesus Christ.

Nothing but the love of Christ and the power of the Holy Spirit can melt into one great fellowship, the men of all classes and stations in life. Only yesterday the allies shed "rivers of blood" for a world democracy and for a Christianity that recognized the humblest rights of mankind. The laity of the Christian Church should give the great heart beats of their lives to carry the pulsating, harmonizing blood of Christ into the veins and arteries of the souls of men that they may dwell together in the unity of equality and vital fellowship, that their hearts may beat as one and that they may be one in the spirit, as Christ and the Father are one.

Save the boys and girls in their teen age in the Sunday-school. Here is the greatest opportunity to bring them under the saving power of Jesus Christ and their acceptance of Him as the ruler of their lives. If they do not accept Christ before they are out of their teens the problem of their salvation becomes more difficult each year. The responsibility upon the teacher is very great. It is greater than most teachers realize.

The burden of the salvation of every pupil's soul should be upon the teacher's heart, he ought to pray definitely and singly for each one of his class until each one has definitely settled his proper relation to the Savior of the world.

He ought to personally talk with each member of his class who is outside the "ark of safety" and endeavor to bring him in, for the floods of the devil's intrigues will overwhelm and destroy many in the coming days, if they have not cast anchor in the deep of God's love, if they have not headed their bark for the haven of eternal safety and rest.

The teacher can win when others would fail. Sometimes even the pastor does not have as much influence as the teacher. Sunday after Sunday he can say something that will help them see the importance and necessity of the Christian life. "Word upon word, precept upon precept, here a little and



there a little," and you have paved the way for entrance into the Kingdom. You will help make the opportunity, the Holy Spirit will do his part, and the deciding moment of the soul is sure to come when by a word or an earnest prayer he will accept the Christ and become His child.

Fellow teachers we can be of great service to the church if we will. But we cannot win folks to the Kingdom until we have made them feel that we sympathize with them and love them, and are deeply interested in their usefulness and success in life. Having done this, the way is open to reach their hearts and life, and for the incoming of the sweeter spirit of the Christ.

With Church and Sunday-school going forward along the lines and with the spirit I have outlined, the Church will most likely be receiving members at almost every service and will be ready for a bountiful harvest.

The wise pastor, by the help of an evangelistic pastor, whom he has called to his assistance in a two or three weeks' evangelistic campaign will be able to gather into the fold many of the "lost sheep" of that community. Such a church will almost certainly have a *ten per cent.* net increase in membership each year and will be a center of influence and good fellowship in that community. You notice I recommend the assistance by a fellow pastor. I believe this is better than employing a professional evangelist whose greatest effort, many times, is for himself and who is more intent on filling his own pocket than building up the church.

My opening statement that "we must evangelize or we perish," may seem pessimistic, and it is in a measure. But I have tried to put the emphasis on "WE MUST EVANGELIZE." I repeat it, "We must evangelize," and if we are able to double our membership in the next ten years we must not only evangelize in our present church parishes but we must be home missionaries and evangelize new fields. I admit there are difficulties in the home mission field, but they can be overcome and must be overcome if our Church is to make the growth that she has the opportunity to make and which her broad principles invite. Why do I say *opportunity* in face of the adverse conditions I have already pointed out?

We have just passed through the greatest war of all history for a world Democracy of Government. There is a spirit of the democracy of religion permeating the heart of every returning soldier. The Y. M. C. A. hut, the Red Cross Hospital, and other kindred humanitarian organizations emphasize this as a fact. Herein is manifest that unity of spirit taught by the Christ. Creeds, "isms," and "ites," have no place in the mind and heart of the world to-day. The principles of Christian fellowship and brotherly love are manifest everywhere. The victory for humanity and Christianity has been won, church creeds, as such, are consigned to the discard, and men and women everywhere are recognized for the Christian character they are showing in their every-day walk of life.

After the War of the Revolution our forefathers clamored against autocratic church government. As a result the Christian Church was born. The revolution of 1776 covered only a small part of the world. The war against autocracy has now revolutionized practically the whole world, the results upon the church life and spirit will be as much greater after the war as this world war was greater than the Revolution of '76. The Christian Church was born a religious democracy. At the time of its birth a new democratic nation had just been born. We are now living in a bigger day. A democratic world is



now being conceived, a few more days of expectancy and of travail and a DEMOCRATIC WORLD WILL BE BORN.

I prophesy that there will also be born a greater spirit of church democracy than was ever known before and will be based upon the spirit of the Christ as told in the simple Bible story. Our Church, the Christian Church, should be an evangel to carry this spirit and herald it among all the people both at home and abroad.

The hour of our future destiny is striking now. Men and brethren, do we hear this alarm clock of the ages?

We must hear, we must marshall our forces of men and money. We must not be slackers in country, village, or city. We must evangelize, or our opportunity will be given to another, and we shall perish because God has "weighed us in the balance" and "have been found wanting."

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### NOTE

NOTE:—The address of Rev. Alva Martin Kerr on the subject of Evangelism was one of the addresses the Convention voted to publish. In reply to the notice of this fact Doctor Kerr replies that having planned to use the address in a way which he believes will serve the Church in a larger way courteously asks to be excused from complying with the request of the Convention.

SECRETARY.

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## Service of Condolence

CONDUCTED BY REV. M. SUMMERBELL, LAKEMONT, N. Y.

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REV. 3: 4—*And they shall walk with me in white: for they are worthy.*

The holy apostle John, in his exile on Patmos, beheld the vision of the glorified Christ, and received the message for the churches, in the course of which mention was made of the faithful in Sardis; of those who had not defiled their garments, and of whom the Lord declared that "*They shall walk with me in white: for they are worthy.*"

Thus it is that we think of our faithful ministers who in the last four years have passed from toil to merited reward.

We miss them sorely from our presence, for the field is white unto the harvest, and the laborers are few. But in remembrance of Christ and the resurrection we cannot mourn as men who are comfortless.

For we recognize and glory in their nobility of spirit and their unflinching fidelity to the cross. Many among them were of humble station. They had not sought the seats of the mighty, nor the emoluments of prosperity, but chose in preference the joy of the Lord. We can behold them now, as month after month they led their weak and struggling flocks, preaching and teaching and attending to their various official duties, and through it all, because they held that "godliness with contentment is great gain," they kept their even course, rejoicing even in suffering that they could suffer with the Lord. Some among them were highly gifted, and were beset with invitations to follow

other pursuits, or to take pulpits with some more popular churches, but they listened first to the voice of conviction, and remained with the people of their early choice.

And so they were respected, and trusted, and loved, and were able to lead many to the Savior and to establish their congregations in every good word and work. For this we commend them as good men and true, and heirs of the promises. And we inscribe their names on the roll of honor, which we shall read as a memorial of their virtues, and of their enjoyment of a more glorious fellowship:

*From the Alabama Conference*—T. H. Elder.

*From the Central Illinois Conference*—G. W. Draper, Isaac Embree, G. D. Lawrence, J. J. Patterson, Elias B. James, Thomas Snyder, J. R. Wright.

*From the Central Indiana Conference*—E. K. Pond.

*From the Delmarvia Conference*—A. W. Lightbourne.

*From the Des Moines Conference*—J. M. Fitzgerald.

*From the Eastern Atlantic (Afro) Conference*—Jacob Ousler.

*From the Eastern Indiana Conference*—F. C. Byrckett, John A. Coons, Hannah W. Stanley, William Terrill, John A. Wetzell, J. T. Newhouse, Isaac Johnson.

*From the Eel River Conference*—David S. Boswell, Florin Hawk, Jonathan J. Markley, John A. Wood, Ray Gibson.

*From the Erie Conference*—A. J. Golden.

*From the Indiana Miami Reserve Conference*—W. P. Newhouse, L. W. Hercules, J. Fountain Clymer.

*From the Illinois Conference*—J. L. Underwood.

*From the Kentucky District No. 1 Conference*—Linzey B. Jordan, Joseph Jordan, G. W. Burns.

*From the Kentucky District No. 2 Conference*—John W. Gee.

*From the Kentucky Christian Conference*—G. W. Upton, D. G. Ross, H. H. Wampler.

*From the Maine Conference*—Gardner Hallowell, O. J. Hancock.

*From the Miami Conference*—N. Del McReynolds, Edwin Morrell, S. S. Newhouse, E. S. Reed, J. Franklin Straight, John F. Graham, J. B. Fenner, J. E. Spriggs.

*From the Michigan Conference*—P. W. McReynolds, D. E. Millard, Elisha Mudge.

*From the Mt. Vernon Conference*—S. G. Cowgill, Albert Dunlap.

*From the New York Central Conference*—A. C. Wylie, Charles Nelson, John H. Carr.

*From the Northern Kansas Conference*—Elisha Tharnburg, John Strange, Sarah Strange.

*From the New York Eastern Conference*—R. O. Allen, Henry Brown, J. D. Collins, George D. Shear, Thomas N. Davis, C. F. Hook.

*From the New York Western Conference*—H. J. Rhodes, J. P. Winans, Alden Allen.

*From the New Jersey Conference*—John Bird, John Conrad, John Blood.

*From the North Carolina (Afro) Conference*—Chas. A. Boone.

*From the North Carolina and Virginia Conference*—S. B. Klapp, C. C. Peel, T. W. Stroud, G. W. Tickel.

*From the Northwestern Kansas Conference*—Henry Hewson, Louisa M. Patton, George Light.

*From the Northeastern Ohio Conference*—D. C. Dall, I. N. Dickenson.

*From the Northwestern Indiana Conference*—O. A. Harris, William Helflin, Samuel McNeeley.

*From the Northwestern Ohio Conference*—William Deck, L. D. Wert, S. A. Bell.

*From the Northern Illinois Conference*—John R. Wright, M. G. Collins.

*From the North Missouri Conference*—S. D. Collier, Homer Hull.

- From the Ohio Eastern Conference*—Frank P. McCoy.  
*From the Ohio Valley Conference*—H. C. Wilson, Levi King, L. R. Sypherd.  
*From the Ontario Conference*—C. H. Hainer, William Percy, W. A. Chisholm.  
*From the Rays Hill and Southern Pennsylvania Conference*—John H. Barney, A. G. B. Powers, J. W. Troutman.  
*From the Rhode Island and Massachusetts Conference*—W. B. Flanders.  
*From the Richland Union Conference*—W. A. Elder.  
*From the Rockingham Conference*—John A. Goss, D. B. Murray, Nathaniel Day.  
*From the Southern Indiana Conference*—J. B. Littell.  
*From the Southern Ohio Conference*—I. M. Walker, L. M. Shinkle.  
*From the Southern Wabash Illinois Conference*—M. V. Hathaway.  
*From the Southwestern Iowa Conference*—Charles W. Goodwin.  
*From the Tioga River Conference*—J. H. Cheeseman, Frank A. Cornell.  
*From the Union Iowa Conference*—Henry E. Willey.  
*Virginia Valley Central Conference*—Martin Luther Bryant, John A. Bryant.  
*From the Virginia Valley Central Conference*—Martin Luther Bryant, John A. Scott. Not a member of conference, named at time of death, and had not been for a number of years.  
*From the Western Indiana Conference*—E. D. Simmons.  
*From the Western Arkansas Conference*—J. F. Baker.  
*From the Western Michigan and Northern Indiana Conference*—M. G. Collins, Reason Davis, Oliver P. Miller, Silas M. Mosteller.  
*From the Western North Carolina Conference*—M. P. Julian.  
*From the Western Osage Conference*—S. K. Garling, John Adamson.  
*From the Western Washington Conference*—Harvey Fry.

It is fitting that some whose names have been reported in the foregoing Honor List should have more specific mention.

One of these was Rev. Charles H. Hainer, of Ontario, a true and noble gentleman, an engaging and eloquent preacher, and who enjoyed a wide and long-continued influence, particularly in the Canadian churches. He finished his labors on August 17, 1915, at seventy-nine years of age. He has the remarkable record of leaving six stalwart sons, all of whom followed him as gospel preachers.

The Rev. O. J. Hancock, of Maine, was a pioneer preacher, a keen-sighted man of business, and an earnest and capable pastor. He died November 4, 1915, at the age of seventy-nine. Wherever Brother Hancock preached, sinners were converted and backsliders were reclaimed, and the churches prospered. He was a natural leader in every circle to which he came.

July 29, 1916, brought the decease of Dr. A. W. Lightbourne, of Dover, Delaware. One of the princes of the Church, he was taken away at the comparatively early age of fifty-one. He was a man of letters, of refined taste, and endowed with a rare gift of ready and eloquent speech. For many years he was editor on the staff of a New York daily paper. From being an editor he became the preacher, and held prominent pulpits in one of the leading denominations, but when he learned of the position of the Christians, he came to us, as one who had found a long-sought home. He made the People's Church at Dover, Delaware, known far and wide, and possibly he was the most popular preacher in his State. In our Conventions he was ready with counsel. He was at the front in the Springfield Convention four years ago.

The Rev. Harry J. Rhodes died suddenly in the hospital at Buffalo, N. Y., July 3, 1916, being then 65 years of age. He was born in England, but came early in life to America, and received his training in Starkey Seminary and the

Christian Biblical Institute. He was led to engage in mission work in Japan, but returned later to America for work in the ministry. He was a gifted singer, an able preacher, and a faithful pastor. In his last parish at Orangeport, N. Y., he won all his own people, and beyond that the confidence and regard of the clergy of every communion in his county.

Hardly had the New Year of 1917 begun, when the Rev. G. D. Lawrence, of Illinois, was taken away. This event occurred on the second of January, and when he was in his fifty-seventh year. He was a strong and faithful preacher, a useful pastor, and a capable man of business in his pastorate, in his conference, and on the Publishing House Board, where he served for many years. He was a familiar and leading figure in our General Conventions. His judgment was ripe and judicial, and his career one of great service to his church and the community.

Henry Brown, of New York, died in the Aged Ministers' Home, at Lake-mont, at the advanced age of eighty-four. He was a man of genial disposition, and withal of dignified speech and presence. For sixty years he was a persuasive preacher of the Word. For brief periods he took up the financial agency for some of our institutions, but revival work was his specialty, and when the call came, he was ever ready. His labors covered a wide territory and his converts, who were numbered among the thousands, were scattered from Vermont to Nebraska.

Dr. Albert Dunlap, of Ohio, fell on sleep, May 15, 1917. His early labors were in the State of New York, but later he found his main field in Ohio. Tall and commanding in figure, with well modulated and dignified speech, he emanated force and power in pulpit and forensic speech. His churches prospered and his influence was felt in all religious and moral movements with which he was associated. He was prominent in all our church assemblies and he was elected as director or trustee of several of our institutions. His calm and deliberate judgment carried weight with his brethren.

Rev. N. Dell McReynolds reached the close of his busy career on June 29, 1917, having attained the age of seventy-five years. He had been both teacher and preacher, and for several years was at the head of our school for the colored people at Franklinton, N. C.

He had a gift as an executive, and understood getting value received for every dollar that was expended. Beside raising funds for the support of the school, he taught several of the classes. When his work in the South was finished, he resumed pastoral work in Ohio, till retired by age and infirmity.

On October 3, 1917, came the tragic death of President P. W. McReynolds and wife, who were overtaken by a train while they were engaged in the discharge of their filial duty. Dr. McReynolds was still in the prime of life, but thirty-nine, with the prospect of many useful years before him. He was well trained in college and university, and came from the pastorate to the care of Defiance College at its most critical period. A wise administrator, and man of modest mien and attractive personality, he gathered about him loyal teachers and zealous friends, and in a few years built up his college so that it was strong and influential. Whatever the college may become hereafter, President McReynolds will always be a commanding figure in its history.

Rev. David E. Millard left us on November 19, 1917, having rounded out a conspicuous and valuable career of eighty-eight years. He was one of the



pioneer preachers of our people, and had much to do with planting churches in eastern and central New York. Of fine mind and well-trained for the ministry, he was a messenger of good to the churches wherever his footsteps led. He was deeply interested in Christian education and especially in the preparation of young men for the ministry. He was for many years a trustee of the Christian Biblical Institute. He wielded a facile pen and contributed freely to the religious press. In all our assemblies he was a familiar presence, and every official position that was confided to him he filled with credit to himself and profit to the church.

Of the prominent men who have been taken this present year, mention is made of Dr. Elisha Mudge, who passed away at the home of his daughter in California, on Feb. 19, in his eighty-fourth year. He was educated in Antioch College and was ordained in 1857. He served in several pastorates in Michigan. For several years he was County Superintendent of Schools in Clinton County, Michigan, and for five years was President of Union Christian College, at Merom, Indiana. In 1896 he was elected to the Senate in Michigan. He was one of our strong men, an able preacher, and a redoubtable debater. He was at the front in temperance and all moral reform.

Dr. R. O. Allen, of New York, died on February 22, 1918, at the age of sixty-eight. He studied in Starkey Seminary, the Delaware Literary Institute, and Cornell University. His theological course was in Stanfordville. For several years he was a successful teacher in eastern New York, and for two years was on the faculty of the Palmer College, while it was at Legrand. He was ordained to the ministry in 1881, and served in the pastorate at Stanfordville, N. Y., Somerset, Mass., West Randolph, and Clove, Dutchess County, N. Y. He was President of the New York Eastern Conference for fifteen years, and a trustee of the Christian Biblical Institute, now the Christian Divinity School. He was a preacher of rare merit, clear, convincing, and persuasive, and in all his bearing displayed ever the consideration of a Christian gentleman.

Following close on the death of Dr. Allen came the decease of Prof. S. S. Newhouse, on March 6, 1918, after an illness of six days. He was seventy-six years of age. At the time he was still Professor of Homiletics and Biblical Literature in the Christian Divinity School, a department of Defiance College. He was educated in the Meadville Theological school, and for forty-five years was engaged in the Christian ministry, for the most part in the State of Ohio. His last ten years were devoted to the Divinity School. He was a man of culture and gracious bearing. His dignity of presence won him the respect of his congregations and of his brother ministers. He was a church-builder, and the number of those whom he led to the Christian life is among the thousands. The beautiful church at Piqua, Ohio, stands as a lasting monument to his good taste and untiring devotion.

The Rev. John Blood, D. D., went to his rest, after a lingering illness, in the Philadelphia Hospital, on April 6, 1919. Brother Blood came to this country from England and settled in Kensington, in the City of Brotherly Love, where he established himself as a successful manufacturer of knit goods. He and his family connected themselves with the independent church of which Dr. Wilson was pastor. Dr. Wilson was interested in the founding of Franklinton College. In this Brother Blood soon held a leading place and became super-

intendent of the Sunday-school. When Dr. Wilson fell ill, the church urged Brother Blood to preach, and presently called for his ordination. It was the privilege of the speaker to preside at the Examining Council, and preach the ordination sermon. Brother Blood, after Dr. Wilson's decease, held the pastorate for a time, and later served at Lewisburg, Pa., South Westerlo, N. Y., and Riegelsville, N. J. He took up the interests of Franklinton College, and was mainly responsible for its present stately building. He was prominent in the New Jersey Conference, and also in the sessions of The American Christian Convention. The Church mourns the loss of a faithful and noble soul.

Such are among the examples of noble life and stalwart faith in the ministry of the Christian Church. As we recall them to-day, we remember their patience in labor, their loyalty of consecration, and their constancy of purpose. Their toils and sacrifices won for them the love of the people and the smile of their Lord.

Shall we speak of them then in words of loss? May God forbid. For while we see them no more on earth, theirs is the substantial gain, for they rest from their labor and their works do follow them. And theirs is the promise, "*They shall walk with me in white: for they are worthy.*"

## **THE WOMAN'S BOARDS**



MRS. ATHELLA M. HOWSARE  
President  
Woman's Board for Home  
Missions



REV. EMILY K. BISHOP  
Honorary President  
Woman's Board for Home  
Missions



MRS. ALICE V. MORRILL  
President  
Woman's Board for Foreign  
Missions



REV. ELLEN G. GUSTIN  
Honorary President  
Woman's Board for Foreign  
Missions



## Minutes of the Woman's Boards for Home and Foreign Missions

CONNEAUT, OHIO, April 30, 1919, 11:00 a. m.

A meeting of the Executive Boards was held in the Christian Church, Mrs. Alice V. Morrill presiding. The Nominating Committees were appointed as follows:

*Home Board*—Mrs. W. J. Young, Ansonia, Ohio; Mrs. W. H. Hendershot, Towanda, Kansas; Miss Clara Rowell, Franklin, N. H.

*Foreign Board*—Mrs. O. W. Whitelock, Huntington, Indiana, Mrs. Levina Wench, Keswick, Ontario; Dr. Millie Chapman, Springboro, Pa.

*Advisory Member*—Mrs. Abbie B. Denison, Dayton, Ohio.

The Committee on Resolutions was appointed as follows:—Mrs. W. T. Walters, Winchester, Va.; Mrs. E. L. Goodwin, Boston, Mass.; Mrs. W. H. Sando, Wingate, Ind.

It was voted that Mrs. Lulu C. Helfenstein and Mrs. Athella Howsare represent our Woman's Mission Boards at Cleveland, in the "Inter-Church World Movement" meeting.

Adjourned.

## Sessions of the Woman's Boards for Home and Foreign Missions

April 30, 1919, 1:00 p. m.

The meeting was held in the Record Memorial Church, with Rev. Emily K. Bishop presiding, who also conducted the devotional service, using the song, "Blessed Assurance" and offering prayer.

Mrs. Alice V. Morrill presided at the remainder of the meeting.

We were very fortunate in having with us our very own missionaries, Rev. E. K. McCord and Mrs. McCord. Rev. E. K. McCord brought a special message from the Japan mission, requesting the Woman's Board to send the President of the Foreign Board, Mrs. Alice V. Morrill, to Japan, on a tour of inspection, and he spoke of the great help it would be to the mission work on the field, and the workers at home. Voted that a committee be appointed to consider this request, and to report at the Saturday meeting.

Mrs. A. D. Woodworth, at home on furlough from Japan, was then introduced.

Announcement of meetings.

Adjourned.

May 3, 1919.

Session held in Library of Record Memorial Church.

Mrs. Alice V. Morrill presided. Dr. Millie Chapman, of Springboro, Pa., President of the entertaining Conference (Erie) conducted the devotional service, reading from John 2: 16 and John 20.

Minutes were read by Mrs. W. P. Fletcher, and approved.

Minutes of Executive Board read by Mrs. Alice M. Burnett, and each item considered separately.

First—We recommend that the Boards establish an “Ellen G. Gustin Promotion Fund” for the purpose of advancing the work of the Woman’s Boards, and that each local society contribute \$2.00 per year to this fund, to be divided equally between the Boards. This recommendation was adopted.

Second—We recommend the following plan for emphasis of our Forward Movement Goal:

Devotional—January—As it is the Week of Prayer period.

February—

Evangelism—March—Easter Period.

April—

May—

June—Cradle Roll.

Education—July—Literature month and preparation for new study books.

August—

September—

Missions and Benevolence	{ October November December }	Thanksgiving Period.
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This division to be observed throughout the quadrennium. Adopted.

Voted that we recommend the Life Membership fee in the Conference Board to be \$5.00.

Committee on Life Memberships reported, and the report was referred back to the Committee.

Missionaries were then introduced, Rev. and Mrs. E. K. McCord, Dr. and Mrs. A. D. Woodworth and Rev. W. R. Caldwell and Rev. F. S. Hendershot, President Franklinton Christian College, also Mrs. Wm. Q. McKnight, under appointment to Porto Rico. Rev. Emily K. Bishop led in prayer for our missionaries on the foreign field, and in the home land.

It was voted to send a representative to Japan, in 1920, at the time of the World Sunday-school Convention.

The Committee on Resolutions reported as follows:

Feeling that God’s almighty power must manifest itself in our lives and efforts if we are to seek to establish Christ’s Kingdom throughout the world and if we are to mean the most to the unsaved millions we must keep in touch with the great fountain head by daily prayer and intercession.

Therefore, we resolve

First, to enroll every praying woman as an intercessor for our work and workers.

Second, That we enlarge our offerings for missions and that we will not be satisfied with giving less than we feel God would have us give, and that we make every effort to make the Silver Anniversary of *The Christian Missionary* a special occasion of prayer and offerings.

Third, That the women of our Home and Foreign Boards be urged to adopt and earnestly carry out the plans of the Forward Movement.

Fourth, That we are deeply and sincerely grateful to the Woman’s Mission Boards for their untiring zeal and interest in the work they have undertaken in His name.

Fifth, That we seek to arouse a deeper interest in missions and that we plan programs suitable to meet the needs of newly organized societies.

Sixth, That we lay on the hearts of our women the immediate necessity for equipment in Porto Rico, Japan, and Franklinton.

Seventh, that we extend our sincerest thanks and heartfelt appreciation of the courtesies and kindness shown us by the members of the Congregational church for the use of their splendid church home.

MRS. W. T. WALTERS, *Chairman*.

MRS. E. L. GOODWIN.

MRS. W. H. SANDO.

We then listened to inspiring addresses by Dr. A. D. Woodworth, Rev. W. H. Hendershot, Rev. W. M. Caldwell, and Mrs. E. K. McCord. Also a splendid message from Dr. J. O. Atkinson.

Mrs. Athella Howsare brought to us an enthusiastic report from the Inter-World Church Movement, at Cleveland.

Closed with a chain of prayers, and all repeating the Lord's Prayer.

May 3, 1919, 5:00 p. m.

Meeting called to order by Mrs. Alice V. Morrill, who led in prayer. The Nominating Committee for the Home Board reported as follows:

*Honorary President*—Rev. Emily K. Bishop, Dayton, Ohio.

*President*—Mrs. Athella Howsare, Dayton, Ohio.

*Vice-President*—Mrs. O. W. Whitelock, Huntington, Ind.

*Recording Secretary*—Mrs. W. P. Minton, Defiance, Ohio.

*Corresponding Secretary*—Mrs. Alice M. Burnett, Dayton, Ohio.

*Treasurer*—Mrs. Abbie B. Denison, Dayton, Ohio.

*Americanization Department*—Mrs. Percy Caswell, Portsmouth, N. H.

It was voted that the Secretary cast the ballot for the officers as named by the Nominating Committee, which was done, electing the ones nominated by the committee.

The Nominating Committee for the Foreign Board reported as follows:

*Honorary President*—Rev. Ellen G. Gustin, Attleboro, Mass.

*President*—Mrs. Alice V. Morrill, Defiance, Ohio.

*Vice-President*—Mrs. C. H. Rowland, Franklin, Virginia.

*Recording Secretary*—Rev. C. W. Johnson, Urbana, Ill.

*Corresponding Secretary*—Mrs. Lulu C. Helfenstein, Dayton, Ohio.

*Treasurer*—Miss Mary A. Rowell, Franklin, N. H.

On motion the Secretary was instructed to cast the ballot for the nominees, which was done, duly electing the persons named by the committee.

The following nominations for Superintendents of both Boards were then made:

*Literature Department*—Mrs. Emma S. Powers, Dayton, Ohio.

*Cradle Roll Department*—Mrs. Noma C. Johnson, Richmond, Ind.

*Young People's Department*—Miss Carrie Robison, North Springfield, Pa.

*Student Secretary*—Miss Etoile Sando, Wingate, Ind.

Mrs. Emma S. Powers requested that her name, as Literature Superintendent, be withdrawn from the report of the Nominating Committee. Request granted.

It was voted that the Secretary, Mrs. W. P. Fletcher, cast the ballot for the Superintendents named by the Nominating Committee, excepting the Superintendent of Literature. The vote was so cast.

Mrs. Morrill introduced the new President of the Board for Home Missions, Mrs. Athella Howsare, who gave a heart-to-heart message.

The Committee on Life Memberships reported as follows:

*First.* That the fee for Life Membership in the Woman's Home Board be made \$25.00 instead of \$10.00 as heretofore, and that a committee be appointed to prepare an amendment to the Constitution providing for the change.

*Second.* That a Life Membership certificate be given only upon the payment of the specified sum at one time, said sum to be donated by an individual or organization for that especial purpose. A donor may designate the object to which said fund is to be appropriated.

ABBIE B. DENISON,

MARY A. ROWELL,

MARY B. CHASE,

Committee.

Report adopted.

This change in Constitution becomes effective October 1, 1919.

Adjourned.

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May 4, 1919, 3:30 p. m.

The reports of the Woman's Boards were made a special order for Sunday afternoon and was presented in pageant form. The reports of the secretaries, treasurers, and departments passed in review, so the eye, as well as the ear, received the impression of the work the boards had done. It was in truth a beautiful way to present the statistical report.

One of the lovely events of the afternoon was the presenting to our retiring president, Mrs. Emily K. Bishop, a loving gift in gold (\$50.00), by the new president, Mrs. Athella Howsare.

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May 4, 1919, 5:30 p. m.

Executive Board meeting was held in the Forward Movement rooms.

Mrs. Athella M. Howsare, President of the Board for Home Missions, presided, and introduced to us the work for the quadrennium.

It was voted that the funds received from the retiring Superintendent of Immigrant work be turned over to the new Superintendent.

Voted that the Corresponding Secretaries continue to edit the column in *The Herald of Gospel Liberty*.

Voted that if Miss Etoile Sando will accept the work of preparing programs for the Young People's Department, that both Boards pay the expense of sending her to Winona.

Adjourned.

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May 5, 1919, 9:00 a. m.

The Woman's Boards for Home and Foreign Missions met in the Library of the Record Memorial Church. Mrs. Morrill presided and offered prayer.

It was voted that the month of September be the time for stressing The Ellen G. Gustin Promotion Fund.

Voted that we raise our goal from eighty thousand, to a hundred thousand dollars, for the quadrennium.

Voted to challenge the southern young people to raise a thousand dollars for Santa Isabel Chapel.

Voted that Miss Carrie Robison be given the privilege to use the remainder of the one thousand dollars of Young People's money for equipment for Franklinton.

Voted that a committee be appointed to confer with the Mission Secretaries concerning the employment of a Secretary of Literature: Committee—Mrs. Alice V. Morrill and Mrs. Athella M. Howsare.

Voted to purchase an automobile for the use of our missionary in the lumber camps, and that the Executive of the Board for Home Missions apportion the amount of the price of the automobile among the Conferences.

Voted that a typewriter be purchased for the use of the Superintendent of the Young People's work.

Voted that Mrs. Alice V. Morrill be our representative at Winona.

Voted that all other business be left with the Executive Board.

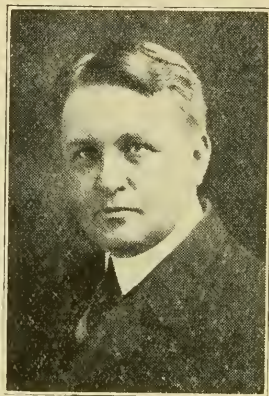
ALICE M. BURNETT, Sec'y.



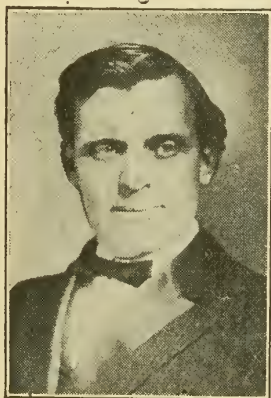
**THE  
CHRISTIAN PUBLISHING  
ASSOCIATION**



HON. O. W. WHITELOCK  
President  
The Christian Publishing  
Association



REV. H. RUSSELL CLEM  
Secretary  
The Christian Publishing  
Association



REV. J. O. ATKINSON D. D.  
Vice-President  
The Christian Publishing  
Association



NETUM RATHBUN  
Manager  
The Christian Publishing  
Association

## The Christian Publishing Association

The Christian Publishing Association in its Quadrennial Conventions is identical in its membership with The American Christian Convention. So it holds its sessions at the same time and place, and the two bodies divide the time between them as the business of each may demand. At Conneaut, the first meeting of the Association came at two p. m., on April 30, when its President, Judge O. W. Whitelock, took the chair and declared it in session. It was in session a number of times during the week, and the following is a true and accurate report of the business it transacted. The minutes of the sessions were in part kept by the Secretary, Rev. John S. Halfaker, of Columbus, Ohio; by the secretary pro tem, Rev. Alva M. Kerr, of Pleasant Hill, Ohio; and by the newly elected Secretary, Rev. H. Russell Clem, Springfield, Ohio.

While the Vice-President presided, the President addressed the Association as follows:

### PRESIDENT'S ADDRESS

BROTHERS AND SISTERS:—It is again my privilege and pleasure to speak to you and give an account of our stewardship as officers and trustees of an important and very sacred trust. The past quadrennium, in a world sense, has been the most extraordinary and momentous in all history. The world war has been fought and won by the champions of Christian Democracy. While I am supposed to speak as of last October, at the close of the current quadrennium, and before the great decisive drive of the allied armies in the world war, yet it is difficult to make our record speak in the language of the lawyers, *nunc pro tunc*, (now for then).

The terrible days of slaughter of last October are past. The Ides of November came, and with the seer and yellow leaf, came the hurricane of the unconquerable hosts of Democracy which overthrew the Hun hordes of oppression and autocracy. The banners of self-government and Christian justice have been carried "over the top" of the ramparts of materialism, egotistical sacrilege and heinous barbarism.

God still reigns, Christianity's star of Bethlehem is still in the ascendancy and rising higher and higher. These are great days in which to live and look out over the broad fields of the world, "the fields are white" everywhere, beckoning the servants of the Christ to go in and reap the harvest, for our Christ and His Kingdom. These are momentous days and we stand at the threshold of the greatest opportunities that we, as Christians, have ever witnessed.

But I must not forget that my message shall be as of last October; that I must report about The Christian Publishing Association. The past four years have been hard ones in the publishing business. High prices for all materials used, higher and higher prices for labor, and the disposition of many of our patrons to economize in the war times by cutting off their subscriptions has made a rough road over which to run our publishing machine.

Again, many a Sunday-school has reduced the quantity of literature ordered so as not to increase the cost of the school, with the result that the margin of profit to the House was greatly reduced or entirely eliminated.

### RESOURCES OF THE CHRISTIAN PUBLISHING ASSOCIATION

The present worth of The Christian Publishing Association as shown by Manager's report and confirmed by public accountant on September 30, 1918,

was \$136,382.42. This, however, does not include the Church Extension Fund of \$2,085.60.

Net gains regular business for quadrennium:

1915 net gains .....	\$ 706.99
1916 net gains .....	1,318.72
1917 net gains .....	2,799.15
1918 net gains .....	2,386.44

Total net gains of business for quadrennium .....	\$7,211.30
Drury Printing Co. gain .....	888.78

Total of all gains C. P. A. for quadrennium.....	\$8,100.08
Less total donations, losses, and bills authorized by Board of Trustees and not connected with con- ducting the regular business .....	\$8,127.18

Net loss to C. P. A. for quadrennium .....	\$ 27.10
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This statement for the quadrennium, a loss of \$27.10, but this loss in the strict sense is not real.

One item deducted from the assets of the Association is the Church Extension Fund of \$2,085.60. This was taken out of the assets of the Association and placed in the hands of the treasurer as a special fund which, if left in the assets would have increased the present worth of the Association by so much.

Another item in this report is, loss on composing room of \$2,914.70. This was deduction ordered by the Board of Trustees to cover depreciation in value over a number of years. This should have been deducted year by year, this would have distributed the depreciation over a series of years and would not have made such a bad showing for any one year. These two items make a total of \$5,000.00, which would have looked well in the figures of the assets of the Association. We are improving year by year and depreciation will be deducted annually.

The rent rebates amount to \$1,920.00 for the quadrennium. This item covers the rent for the use of the Mission Rooms and the room occupied by the Secretary of The Convention. I am not objecting to the free gift of these rooms but simply desire for the brotherhood to know what the Association is doing for the general welfare and benevolences of the Church. We are now furnishing another room to Dr. Denison, Superintendent of the Forward Movement. Our gifts and deductions as shown by the above statement have more than absorbed all our gains in business.

You will remember that just preceding the war we passed through the great Dayton Flood, losing, as shown by our last quadrennium report, \$10,316.11, as a direct loss besides the demoralization of our business; and this was followed by the war period.

When I look at all the conditions that have confronted us and through which we have passed in recent years, I feel that our business path was not strewn with roses; but if it was, it was a mighty thorny bunch. But we should also thank God we have weathered all these storms of adversity, that the



clouds of war have rolled away and that the star of peace now shines in the East, streaking the hill tops with gleams of light. Our souls are filled with a new hope, for the sunlight of prosperity is now glinting our beloved country, its golden rays touch and cheer our hearts and bid us "go forward." We believe these rays are falling upon us and upon our Church. With the anxieties and burdens of war lifted from our hearts, we will do our full share in all the departments of our church life. From the experiences of the past few years we know the burdens we are able to bear and the sacrifices we can gladly make for the cause of humanity and righteousness.

During the past quadrennium, each year we have had the books of The Association carefully audited by a public accountant. By so doing we can know exactly the condition of the business of The Association. The accountant presents a written report each year, and by these we can compare year by year. The expense is not great, we save in expenses of Board meetings as much or more than his charges.

#### CHURCH EXTENSION FUND

The Association has been obliged to suspend the setting aside of twenty per cent. of its net earnings, each year, to this fund. Our flood losses were so great and war conditions were so burdensome to our business that we were practically forced to this step and not because we had any less desire to build up this very important benevolence. Again, the Forward Movement of the Church is better able to successfully create such a fund as is surely needed to build up our old fields and enter new ones. The Association has not caused the fund already set aside to lapse, but will hold it intact for the purpose originally intended. We hope and trust that as the healing wings of peace are spread over the world that hope will fill every heart among our brethren and the new vision of the Forward Movement possibilities, and will stimulate every one of us to really give of our lives and our means to the great benevolences of our Church.

#### GAINS IN BUSINESS

The net gains from business have been small, so small they have been more than wiped out, as has been shown.

Practically all our gains have been from Sunday-school supplies, rents, and job business. Our losses have come very largely from *The Herald of Gospel Liberty* account. The losses last year to this account were \$2,195.22. The expenses of publication have been continually going higher and the subscription list continually growing lower. The average weekly circulation of *The Herald of Gospel Liberty* for the nine months just preceding our Springfield Convention was 6,207. While the actual paid subscriptions October 1, 1918, were only about 4,300.

To-day the actual paid subscriptions to *The Herald* are only about 3,300. This is a condition and not a theory that confronts us.

#### CHURCH PAPER

We must maintain a church paper if we are to succeed as a Church. We cannot maintain such a paper unless our church members give it more general support. It is up to our people. Will we do it? Our Church as a whole should

show more loyalty to *The Herald of Gospel Liberty*. We must have a general mouth-piece or official organ. Too many of our members support *The Herald* or fail to support it according to their likes or dislikes of the editorial policy of the paper. If they do not like the policy, they either fight the paper or refuse to give it support or both. I consider this a very narrow attitude to take. Be big enough in your heart to take the paper whether you like the policy or the editor.

The editorial policy should be broad enough, comprehensive, and commanding. The policy should have a forward and constructive outlook and should never stoop to petty controversy with individual members of the Church. It should always seek to enlist every member of the entire Church in a step by step, shoulder to shoulder, forward march. Backbiting and general suspicion weaken and cause dissension; a dead point in our church machinery, is the result. We ought to be too big in our minds and hearts to exhibit selfishness and jealousy, and we must be, if we are to accomplish the purposes which our broad and inclusive Principles justify us in believing are possible. But God cannot use us if we manifest by our actions a narrower principle than we preach.

I said in my last quadrennium address that the Association had taken over the entire job business formerly conducted by the Drury Printing Company, and that it was an important step for our House. The first year it looked as if we had made a mistake, for our books show we lost on this business; but after the first year we have made a profit each year, and the past year we made a net gain of \$2,074.08. The field for business in this line is very large, and with careful attention to it we ought to increase the profits and thereby be better able to bear the losses we sustain on some of our publications.

Our rent account has been very satisfactory the past four years.

With world peace and world reconstruction accomplished our country and business generally will assume normal conditions, not just as it was before the war; but in America, the United States and Canada, I believe we can confidently hope that we will be more prosperous and have a greater Christian vision than ever before. With such a hope to spur us on, the Christian Church should accomplish greater things in the future than ever in the past.

#### PRESENTS MEMORIAL

Your Board of Trustees desires to present some suggestions by way of memorial to this Association and has placed upon me the duty of presenting the same.

The suggestions made are the mature judgment of the Board, many of the members of which have had years of experience in handling the difficult questions which have come up from time to time in managing the business affairs of your Association. In the first place I might say that our Association is a business enterprise in the interest of the Christian Church, operated not for personal profit, but for religious purposes. The trustees give of their time to the intricate questions of management without compensation and the officers give much of their time and ability with but merely nominal compensation. Neither this memorial nor anything I may say in presenting it can be charged to any mercenary motive upon our part.

Without undertaking to review the history of the development of the publishing interests which led to the formation of this Association and the organ-

ization under the laws of the State of Ohio of a corporation of the same name, not for profit, to conduct the business of the Association, yet it would not be improper to state a few historical facts concerning its development.

## ORGANIZATION OF THE CHRISTIAN PUBLISHING ASSOCIATION

The publishing interests of the Christian Church in Ohio and the West were in an early day conducted by an association called the

### WESTERN CHRISTIAN BOOK ASSOCIATION.

At a meeting of its stockholders held at Covington, Ohio, November 27, 1866, the name of the Association was changed to, The Christian Publishing Association, and the old board of The Western Association was elected as the first board of the new Association. At a meeting of the Board of Trustees at Dayton, Ohio, March 25, 1867, Rev. H. Y. Rush was elected editor of *The Gospel Herald* and of the *Sunday School Herald*, to serve from May 1, 1867, to May 1, 1868. This was before *The Herald of Gospel Liberty* became the property of The Christian Publishing Association.

The stockholders of The Western Association met in triennial conventions. The first convention to meet after the adoption of the new name was held at Hagerstown, Indiana, November 19, 1867.

*The Herald of Gospel Liberty* was purchased by The Christian Publishing Association at a meeting of the Board of Trustees held at Dayton, Ohio, December 30, 1867. A consolidation was then made of *The Gospel Herald* and *The Herald of Gospel Liberty*, and Elder D. P. Pike, the former editor of *The Herald of Gospel Liberty* was elected an editor of the new *Herald* in connection with Rev. H. Y. Rush, former editor of *The Gospel Herald*. By this action, the first editors of the new and enlarged *Herald of Gospel Liberty* were Rev. H. Y. Rush and Elder D. P. Pike.

The first issue of the consolidated *Herald* was January 4, 1868. On March 4, 1868, Rev. H. Y. Rush was elected editor for one year to serve from May 1, 1868 to May 1, 1869.

At a meeting of the Board of Trustees, December 19, 1868, Elder H. Y. Rush was re-elected for another year, being specified from January 1, 1869. Some inquiries have been recently made about who was authority for the term of editor beginning January 1st. It was by the action of the Board, December 9, 1868. On December 10, 1869, at a meeting of the Board of Trustees, Rev. H. Y. Rush was re-elected editor from January 1, 1870, to January 1, 1871.

The last triennial convention of the Association was held at Marion, Ind., June 21 to 23, 1870. At this convention a new Constitution and By-Laws were adopted upon a stock basis; these provided for biennial meetings of the Association instead of triennial, which had been in vogue before. At this convention, Rev. H. Y. Rush was elected editor presumably by the convention. Prior to that time he had been elected by the Board of Trustees. The last biennial session of the Association was held in October, 1886, at New Bedford, Mass. At this session the Constitution was again amended. By this amendment members of The Christian Publishing Association became the same as the members of The American Christian Convention, and that provision is in force to-day. At this convention, Rev. C. J. Jones was elected editor. Since 1886

the Association has met quadrennially, concurrent with The American Christian Convention.

The first quadrennial session of the Association was held at Marion, Indiana, October, 1890. The Constitution was then amended, and with only slight amendments since, is still in force. At this Convention, Rev. J. P. Watson was elected editor. At the quadrennial session at Haverhill, Mass., October, 1894, Rev. J. J. Summerbell was elected editor, was re-elected at Newmarket in October, 1898, and again re-elected at Norfolk, Va., in October, 1902.

The fifth quadrennial session was held at Huntington, Indiana, October, 1906, when Rev. J. Pressley Barrett was elected editor of *The Herald of Gospel Liberty*, was re-elected at Troy, Ohio, October, 1910, and again at Springfield, Ohio, October, 1914. He is editor at the present time.

In 1870, although Rev. H. Y. Rush was elected editor, at the same time an editorial counsel of three members was elected, being Revs. J. J. Summerbell, John Byrckett, and M. Gardner. In 1872, the editorial counsel elected was Revs. E. W. Humphreys, James Maple, and C. W. Garoutte. They were re-elected in 1874. So far as I can gather from the records, this was the last time an editorial council was elected.

From this brief review of the history of the selection of editors we find that the policy has not been uniform. In the early days, the editor was elected by the Board of Trustees; afterward by the Association, with an editorial council; but since the members of The American Christian Convention came to be ex-officio the members of The Christian Publishing Association, editors have been elected by the members of the Association.

I think I have sufficiently laid before this Association the historical facts necessary for a proper consideration of the memorial of the Board of Trustees, which is as follows:

### A MEMORIAL

*To The Association assembled:*

The Board of The Christian Publishing Association is highly gratified with the many unmistakable signs of awakening and growth in the different departments of our Church work. There are many indications that the Christian Church is making ready for the new day which the great war is forcing upon us. Your Board is deeply conscious that all this lays upon it a larger responsibility. For it realizes that the success of these new undertakings and the spread of this new and hopeful spirit will in a large measure depend upon the various publications issued by our Publishing Association. We wish to assure the brotherhood of our intense desire to do everything we can to render the largest possible service along these lines.

The experience of the Board constrains it to say that to a great extent its hands are tied and it is not left free to discharge these responsibilities. It is still laboring under many of the plans which were adopted early in our history and which long since have been outgrown by the larger ideas of Christian work which the Church is trying to do. For that reason we memorialize the Association, asking that the Board be granted a larger measure of freedom to adjust its work and workers from year to year, as the best interests of the whole Church may demand. We petition the Association to place the entire editorial management and control, together with the choice of editors and the division of work among them, in the hands of this Board, or in the hands of the Board associated with the Executive Board of The American Christian Convention.

1. We feel sure that it will be impossible thus to so arrange the work of our different editorial offices that we will be enabled to seek out and develop the editorial talent which may be among us.



2. It may prove possible thus to greatly enlarge the number of editorial workers on our different periodicals and thus secure a greater variety and added talent and at the same time not increase the cost of the same beyond the limited means of our Association, if the Board is left free, as requested, to employ the partial time of editors for different parts of the work without having to pay out most of its funds in the maintenance of two leading editors with large salaries.

3. The plan suggested will comport with the best business principles of present-day church work as well as present-day journalism. At the present time the Board is held responsible for the financial success of the business, much of which at present lies outside of its suggestion or control.

For these very important reasons, some of them of a very highly business and technical nature which needs constant study and care, your Board is profoundly convinced that better and far more satisfactory editorial work for the Association and for the Church at large can be secured by allowing the whole editorial selection and management, the arrangement and synthesis of their work, as well as the number and choice of editors, to be delegated to the hands of a Board that will have the constant study and problem and responsibility of this work at heart year after year, rather than to leave it with the Association that meets for a few days only once every four years. It is in this faith and with this conviction that we make this petition.

The Board of Trustees is held responsible for the business success of the Association.

The editors of both *The Herald of Gospel Liberty* and the Sunday-school literature are not under the direction of the Board. They are elected by the Association at large and neither their policy nor attitude can be shaped by the Board. The editor of *The Herald of Gospel Liberty* is supreme in his policy for *The Herald*, so is the editor of the Sunday-school literature. They may be in harmony and they may not be in harmony; their policies may be diametrically opposite and each may have a different policy from that of the Board of Trustees.

The main points for which we are contending are these:

1. A definite policy for the Church.
2. A definite way of carrying out the policy.

How shall we fix a definite church policy? By this we do not mean a declaration of church Principles, but the determination of a definite policy to carry out these Principles over a certain period of time. To make possible a co-ordination of the entire forces of the Church to the accomplishment of a given and definite purpose, such a power should be lodged in a comparatively small body. These points have been emphasized by the Commission on Publicity and Literature. These are days of co-operation to perform great tasks.

I suggest that this policy be outlined by the Convention itself, but indefinitely fixed by the Executive Board, together with the Board of Trustees of The Christian Publishing Association acting together as one body constituting a Board of Church Polity.

When this policy is fixed, the publicity department of the Church, which is The Christian Publishing Association, will be one of the leading factors to carry out this policy and make it a success. The editors and writers for our periodicals and of our literature must of necessity be the instruments to make success possible. These men must be in harmony with the polity agreed upon and enthusiastic for its successful prosecution. Who shall select these editorial writers?

I believe this Board of Church Polity should *select* the editors and writers who shall be elected by the Board of Trustees of The Publishing Association and be governed and directed by it and be responsible to it, the Board of Trustees fixing and paying the salaries of each. Editors and writers so selected and chosen would, I believe, insure the carrying out of church plans and policies in a definite and systematic way and to the great advantage of all departments of our church life. One should be made managing editor or editor-in-chief and others should be selected to have charge of department literature, others as contributors along certain lines or upon certain subjects best suited to their taste and ability. Under such a plan I believe a better and more satisfactory service to the Association and the Church at large would be rendered.

Some may argue that it will put the selection of our editorial writers in the hands of a few men. This is true; but these men are chosen by the Convention and by The Publishing Association for their fitness to serve. They will have the good of the Church at heart. We believe that such a general plan as we have outlined would prevent the unseemly methods of the politician in a scramble for the position of editor of *The Herald of Gospel Liberty*. Those of us who have witnessed the unbrotherly partisanship manifested during recent months, and years ago at the Newmarket Convention, most earnestly pray that something may be done to prevent, in the future, some of the demoralizing experiences of the past. The editor should be as free from candidating as a pastor who is selected for one of our churches. While the plan we have suggested may not cure all the ills our Publishing Department is "heir to," we believe it is worth your prayerful consideration and a fair trial. If tried and it does not meet our expectations, or fails "to bring forth good fruit," the same power that may adopt this plan can adopt some other one. The power is in your hands and we pray that you may use it to the honor and glory of God and not to serve any selfish ends.

The Secretary read a lengthy report of the doings of the Board of Trustees for the quadrennium ending September 30, 1918. This Board was composed of the following members: Judge O. W. Whitelock, President; Rev. John S. Halfaker, Secretary; and the following Trustees: Rev. W. W. Staley, D. D., Rev. G. D. Lawrence, Rev. C. B. Hershey, Rev. Alva Martin Kerr, Mr. E. L. Goodwin, Mr. J. N. Dales, and Mr. James S. Frost. During the quadrennium a vacancy occurred by the death of Rev. G. D. Lawrence, and Rev. Roy Helfenstein, D. D., was elected by the Board to take his place. The business of the Board for the four years is summed up in the report of its Auditing Committee, which is given herewith:

#### AUDITING COMMITTEE REPORT

For the four years closing September 30, 1918

The business of the Association is divided into two departments, that of the Job Department, which does commercial printing the same as any other job printing company, and at the same time takes care of all of the printing for the Association publications and offices and for which it is allowed payment at regular rates; and the House Business, which is the issuing of the periodicals and Sunday-school Literature, the sale of books, and the renting and maintenance of the building and equipment.

Your Committee finds that the volume of business done by these two departments for the last four years totals \$233,641.56. Of this, \$47,752.37 was done by the Job Department, and \$185,889.19 by the House Business, as follows:

	House	Job	Total
1915	\$ 46,118.64	\$ 8,821.47	\$ 54,940.11
1916	44,883.03	11,331.45	56,214.48
1917	46,565.19	12,249.31	58,814.50
1918	48,322.33	15,350.14	63,672.47
	<u>\$185,889.19</u>	<u>\$47,752.37</u>	<u>\$233,641.56</u>

We would call your attention to the fact that the House Business remains almost the same in volume year after year. The increase is hardly enough to cover the advance in prices. This means that our schools and our people are buying only about the same amount of literature and of books which they did years ago, and take about the same number of periodicals or a less number, so that the House Business is very little if any larger than it was many years ago. This is in part accounted for by the nature of the business; and yet it seems depressing that some way has not been found to develop it more largely, and that the natural growth of our Sunday-schools and churches would not have increased our business more rapidly. The profit from this part of the business has varied greatly from year to year, and, because of increased expenses necessitated by the war prices, these profits are less now than they were many years ago. For the quadrennium, they have run as follows:

Net profit from the House Business	1915	\$2,935.44
	1916	524.35
	1917	2,090.82
	1918	312.36
		<u>\$5,662.97</u>

On the other hand, the volume of business of the Job Department has shown constant growth, and at the ending of the quadrennium, is nearly double what it was at the beginning. The profits of this part of our business are likewise more within our control, as the advances in cost of labor and material can be figured into the prices charged for work. In spite of this, the first of the four years in the Job Department showed a loss of \$2,228.45—accounted for in part by the matter of readjustments and reappraisements after buying out the interests of the Drury Printing Company in this part of the business. The next three years show a profit as follows:

Net profit from the Job Department:	1916	\$ 794.37
	1917	708.33
	1918	2,228.45

This made the net profit for the Association for the four years from the Job Department \$1,348.33.

The total profits for the Association for the four years have been as follows:

House Business .....	\$5,862.97
Job Department .....	1,348.33
	<u>\$7,211.30</u>

There were four accounts which showed a profit each year, and for the four years totaled:

Net profit on Lesson Leaves .....	\$23,062.79
Junior Herald .....	1,715.81
Sunday-school Herald .....	6,047.64
Rent .....	13,107.43

The rent account does not receive credit in this for the housing of the business, including offices, mailing room, sales room, composing room, etc. And in addition to this the Association donates offices to the Mission Department and for the Secretary of The American Christian Convention, amounting to

\$480 a year; and has just begun to donate the office for the Forward Movement work.

The first year, the Book account showed a loss; but in the last three years it has made a profit of \$5,740.44.

The Graded Lessons have been turned from a loss account at the beginning of the quadrennium, to a steadily increasing gain account, and in the last three years have made a profit of \$2,004.

There have been three outstanding loss accounts throughout the quadrennium:

Loss on the Herald of Gospel Liberty .....	\$9,464.72
Teachers Journal .....	1,476.65
Annual .....	423.88

Office salaries account has been running us about \$5,000 a year, but this will have to be materially increased because of war conditions. This does not include the salaries of editors, which are charged against their own publications.

The present indebtedness of the Association is \$23,549.02, but \$3,750 of this is notes just recently given for the purchase of paper and represent a transient charge against the business. So that the real indebtedness of the Association for comparative purposes now stands at \$19,799.02. This is an increase of indebtedness of \$8,677.16 over what it was four years ago. This increase was made by the purchase of the Drury Company interests in our Job Department and the buying of three intertype machines and other equipment, so that this increase all represents profit-producing indebtedness.

The present worth of the Association is \$136,382.42 in the regular business, and \$2,310.40 held on interest by our treasurer for the Church Extension Fund, making the total worth \$138,692.82, an increase of \$2,283.22 in the four years. This gives no accounting for the amount given in rent rebates, donations, etc.

The Association is now carrying insurance on its building, equipment, stock, etc., to the amount of \$76,500. And in addition to this it carries the State's employer's insurance, a plate glass insurance, and a general liability insurance—none of these being for definite amounts, but regulated by the amount of loss which may occur.

The number of *Herald* subscribers has fallen off 1,300 in the four years, and we close the quadrennium with a list of only 4,200. The loss on *The Herald* for the four years has been \$9,464.72, and the smaller list of subscribers predicates an even larger loss in the future. The prices of labor and material have so advanced that the periodical cost us \$1.87 cents each subscription last year, and this did not include any pro rated part of the general office expense account. Our subscription rate of \$1.75 fell below this actual cost. The still advancing cost of production makes it imperative that the price be raised to \$2.00, and even then there must be a greatly enlarged list of subscribers if the paper is not to be published at a serious loss.

*The Sunday School Herald* is now publishing 11,768 copies, a loss of 1,000 in the last four years. *The Junior Herald* carries a list of 8,000, which is a falling off of 2,500 in the four years. *The Teachers Journal* prints an average of 1,775 copies, which is a small increase over the number at the beginning of the quadrennium.

*The Bible Class Quarterly* now has a circulation of 40,250, which we are happy to say is an increase of 4,000 over that four years ago. *The Intermediate Quarterly* now runs 17,500, a loss of 2,000 in the four years. *The Junior Quarterly* is now running 10,875, an increase of 1,600 in the four years.

At its last annual session, the Board adopted without a dissenting vote, the following Memorial, which was presented to the Association and referred to the Commission on Organization; and later provision was made by changes in the Constitution answering the request of the Board:



## A MEMORIAL

*To the Association assembled:*

The Board of The Christian Publishing Association is highly gratified with the many unmistakable signs of awakening growth in the different departments of our church work. There are many indications that the Christian Church is making ready for the new day which the great war is forcing upon us. Your Board is deeply conscious that all this lays upon it a larger responsibility. For it realizes that the success of these new undertakings and the spread of this new and hopeful spirit will in a large measure depend upon the various publications issued by our Publishing Association. We wish to assure the Brotherhood of our intense desire to do everything we can to render the largest possible service along these lines.

The experience of the Board constrains it to say that to a great extent its hands are tied and it is not left free to discharge these responsibilities. It is still laboring under many of the plans which were adopted early in our history and which long since have been outgrown by the larger ideas of Christian work which the Church is trying to do. For that reason we memorialize the Association, asking that the Board be granted a larger measure of freedom to adjust its work and workers from year to year, as the best interests of the whole Church may demand. We petition the Association to place the editorial management and control, together with the choice of editors and the division of work among them, in the hands of the Board, or in the hands of this Board associated with the Executive Board of The American Christian Convention.

1. We feel sure that it will be possible thus to so arrange the work of our different editorial offices that we will be enabled to seek out and develop the editorial talent which may be among us.

2. It may prove possible to greatly enlarge the number of editorial workers on our different periodicals and thus secure a greater variety and added talent and at the same time not increase the cost of the same beyond the limited means of our Association, if the Board is left free as requested to employ the partial time of editors for different parts of the work without having to pay out most of its funds in the maintenance of two leading editors with large salaries.

3. The plan suggested will comport with the best business principles of present-day church work as well as present-day journalism. At the present time the Board is held responsible for the financial success of the business, much of which at present lies outside of its suggestion or control.

For these very important reasons, some of them of a very highly business and technical nature which needs constant study and care, your Board is profoundly convinced that better and far more satisfactory editorial work for the Association and for the Church at large can be secured by allowing the editorial selection and management, the arrangement and synthesis of their work as well as the number and choice of editors, to be delegated to the hands of a Board that will have the constant study and problem and responsibility of this work at heart year after year, rather than to leave it with the Association that meets for a few days only once every four years. It is in this faith and with this conviction that we make this petition.

The Commission on Organization, to which the above Memorial was referred, was composed of the following persons, and was the same as the corresponding committee constituted by The American Christian Convention:—Rev. W. W. Staley, Chairman, Suffolk, Va.; Rev. Martyn Summerbell, Lakemont, N. Y.; Rev. J. F. Burnett, Dayton, Ohio; J. N. Dales, Drayton, Ontario; Rev. O. W. Powers, Dayton, Ohio; Rev. D. B. Atkinson, Jireh, Wyoming; Rev. J. S. Halfaker, Columbus, Ohio; Rev. F. H. Peters, New Bedford, Mass.

## CHANGES IN CONSTITUTION

Upon the recommendations of this Commission, and in conformity with the Memorial presented by the Board, the following changes were made in the Constitution:

1. To substitute in place of Sec. 5, Article VI of the Constitution the following:

Art. VI. Sec. 5. The Board of Trustees of this Association, within one month after the close of the Quadrennial session at which they were elected, shall meet and elect the various editors and assistant editors of its publications, the same having been named and recommended by the Board of Polity of The American Christian Convention; and said editors and assistant editors shall receive such compensation as the Board of Trustees may fix, and their terms of service shall continue during the pleasure of said Board. This provision shall take effect at the close of this session.

2. To strike out Sec. 8 under Article VI.

3. To change the caption "Sec. 9" to read "Sec. 8."

4. We recommend the following changes in the by-laws:

1. To strike out Sec. 1 of Article IV, and change "Sec. 2" so that it shall read "Sec. 1."

2. To strike out the word "Editor" from Sec. 1, Art. V.

## REPORT OF EDITORS

On Thursday afternoon, two of the editors of the Association gave their reports, and the Manager, Mr. Rathbun, was introduced and made a short and pithy talk. The editor of the *Teacher's Quarterly*, Mr. Hermon Eldredge, could not be present at this hour and made no written report.

## THE HERALD OF GOSPEL LIBERTY

*To The American Christian Convention:*

DEAR BRETHREN:—The last four years have been most trying on the religious newspaper. A number of papers have been compelled to suspend publication, while many others have barely lived. If this state of things applied only to our own paper, then we might look for local causes as a reason for such an outstanding fact. Such a conclusion, however, is not justified.

The strain on the religious newspaper during the last four years rests upon a fourfold basis:

1. *The High Cost of Living.* This one factor has induced many people to economize and such economy usually begins in family life with the giving up of the religious paper. They feel they must do without that which they can dispense with, and one of the first things which is generally considered, is the church paper. Most people think they can do without the church paper for a time, at least. Our paper has suffered from this cause very much.

2. The Government has required papers to cut off all subscriptions at the expiration of time paid for, if not promptly renewed. This has greatly decreased our list of subscribers.

3. In the face of such a situation our Board of Trustees felt compelled to raise the price of *The Herald*, first from \$1.50 to \$1.75, and later from \$1.75 to \$2.00. This seemed a necessity, but its effect on our subscription list has been disastrous.

4. There is one other cause for loss of subscribers, which I need not name here. While in my best judgment it has cost us the loss of fewer subscribers than of any other causes, mentioned above, it has unquestionably had some effect and *The Herald* list has lost by it.

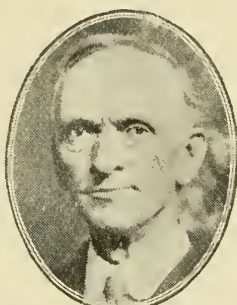
As to how to give relief in this situation, I must leave that to the judgment of the Convention and the Board of Trustees, which the Convention may appoint, but the removal of these hindering causes is an undertaking worthy of your most careful and prayerful thought.

The character of a church paper is of course a matter on which there may be various opinions, but after an editorial service covering twenty-five years, I have seen no cause to change my view of the character of the church paper, as presented in former reports, viz.: It should be edited, as nearly as possible, with a view to giving all classes the best help at our command. A paper which is highly literary will please and help the men and women who are intellectually well trained, but to the much larger class, who have not had these advantages, a paper of high literary finish throughout cannot be so acceptable, or so helpful.



ALVA MARTIN KERR

Editor

The Herald of Gospel  
Liberty

S. Q. HELFENSTEIN

Editor

Sunday-school Literature



HERMON ELDREDGE

Editor

Teachers and Officers  
Journal

I have always felt, as an editor, it was my business to see that our paper is reasonably well adapted to the wants of all classes, the uncultured as well as the cultured, for both classes need the help of the church paper.

There is one fact which demands our best attention as a people, and that is, we are failing in any large way to reach our people with our literature. If this were true only of our periodical literature, I should feel compelled to question the work of our editors, especially of the editor of our church paper, but when I know, as I do, that the same is true of our books, books written by our ablest men, I am compelled to admit that this failure has some other basis, but it is none-the-less a high duty to discover the true basis for this failure and substitute for it a basis on which we can bring better results. If we do not, then we must continue to suffer as a people in all departments of our work, for a non-reading people never can work out great problems in church or state to good and fruitful ends.

As I see it, therefore, the problem of problems for this Convention is to devise and work out a feasible plan for reaching our people with our literature—we must become a reading people, or continue to do little in the great work of saving the world through Christ. If the small circulation of our church paper is due to the faults of the editor, may I ask: Is the very limited circulation of our books due to the faults of their authors? If so, what are these faults? To solve this problem will largely add to our usefulness and fruitfulness as a people.

J. PRESSLEY BARRETT.

## SUNDAY-SCHOOL LITERATURE

To stand before so august a company of women and men as that composing The American Christian Convention to give a report relative to Sunday-school editorial work is both a privilege and an honor. But progress is not



made by the enjoyment of privileges, neither is a great cause best served by gracefully wearing high honors.

A cause involving such vital interests as those bound up in the Sunday-school, calls for the outlay of the best energy and the exercise of all one's intellectual, moral, and spiritual powers. No field is more fertile, and no seed more potent than that which may be sowed in this field. The child's mind, and the child's heart are susceptible and plastic and should be carefully safeguarded against error. They should be fructified and enriched by the truth. Truth is potential, but its potency depends upon three things: its adaptation to capacity, its acceptance, and its application to life. The life that is already brought into vital relation with the truth will be measurably protected from error and will be lived on the high plane of unselfish service and loyal devotion to the truth.

One of the unselfish aims of the Sunday-school should be to create in the minds, of those whom it seeks to help by means of its literature, a hunger for good reading and a thirst for intellectual realities. It is not difficult to form the reading habit, but it is a serious matter, that the habit of reading with no discrimination of what is meritorious, or what is injurious, of what is enlightening, helpful, and elevating, or what is demoralizing, weakening, and hurtful should grow without some one directing it aright.

With limited space, and with but few voluntary contributors, it is difficult to produce Sunday-school literature that will meet the needs of our young people whose ages range from twelve to twenty years. It is only because of the intense loyalty of our patrons that the grade of literature produced is possible. There are no literary claims made for it. The aim has been to keep it wholesome and, if possible, to improve its tone. Its pages have been guarded against slang, even selections from exchanges have been changed in order not to offend a sense of fitness and to maintain literary dignity. Purity of ideas, and excellency of thought, are requisite to a harvest that will gladden the hearts of parents and teachers, but if parents and teachers do not co-operate in the work of disseminating a literature that tends to form normal fiber and to build up character by encouraging the use of high-class reading, instead of sensational literature that destroys the love of wholesome, helpful reading, the attainment of the desired end will be difficult. Pampered appetites that are gratified with sweets do not build up strong, vigorous bodies, and minds capable of high moral purpose are not developed with light reading.

I have no apology to make, neither have I any words of unseemly praise to utter. Under the circumstances, I have done the best I could with the excellent help of Mrs. Helfenstein. We heartily wish results could have been more gratifying and acceptable to the patrons of The Christian Publishing Association, but recognizing the fact of our limitations, and realizing that our publishing plant is not endowed, it would be preposterous to claim for our Sunday-school helps superiority to those produced by houses that command millions, while our plant is limited to thousands. Some day when latent talent is developed so that we have writers of our own Church to prepare our graded series, and young people trained in journalism by our colleges who write pleasing and helpful stories for *The Sunday School Herald*, and juvenile stories for *The Junior Herald*, it will be possible to produce a literature that will be well suited to the needs of our people. Our publications will be then, if not the best, at least the best for us, as we believe they are now, and we shall be grateful to the men who were pioneers in the work of producing and building up our Christian literature.

Of the numerical and financial side of the question I need not speak, as our able Manager is better qualified for reporting that phase of the work than I, but I desire specially to speak of the generous response made to our appeals in behalf of the Armenians and the Syrians. World conditions have created great needs, and these needs have not been unheeded by our people. The response of many of our Sunday-schools has been truly noble. Indeed, all the schools that have responded are worthy of words of commendation, which it affords me great satisfaction to give.

It gives me pleasure to express my deep appreciation of the loyal support that the Sunday-schools have given our quarterlies and papers.



I wish to call the attention of the Convention to the splendid work done by Sister Fred Bullock, of Suffolk, Virginia, who for some time has written illustrative stories on the Golden Texts of the Sunday-school lessons. These stories are both suggestive and helpful and are read by many who have expressed their appreciation of their helpfulness.

She also writes the lesson stories for *The Little Teacher*. These features, together with the stories from other contributors have given the paper more of an original tone than it had in former years and it is a source of pleasure to speak of these features.

I wish to thank the Convention for the honor it has conferred on me. I have sought to render the best service in my power. The Sunday-schools of the Christian Church deserve the best that any one can give. The interest of the Sunday-school must be placed above that of the individual. If you feel that there are others who can do the work better than it is being done, do not consider me for a moment. Make your selection in accordance with your highest and best judgment, and you shall have my hearty support for the cause of the Sunday-school lies near my heart and I shall rejoice in whatever course of action shall redound to its success.

Respectfully submitted,

S. Q. HELFENSTEIN,  
*Sunday-school Editor.*

### ELECTIONS

A Committee on Nominations was constituted as follows: Rev. Hugh A. Smith, Warren, Ind., Miami Ohio Conference; Rev. W. W. Staley, Suffolk, Va., Southern Christian Convention; Rev. S. A. Howell, Newport News, Va., Afro-Christian Conference; Mr. M. S. Campbell, Collison, Ill., Central Illinois Conference; Rev. L. E. Smith, Norfolk, Va., Eel River Conference; Rev. W. J. Hall, Franklin, N. H., Merrimack Conference; Mr. W. R. Sailer, Milford, N. J., New Jersey Conference; Mr. John B. Pease, Gasport, N. Y., New York State Christian Association; Rev. A. W. Sparks, Argos, Ind., Northwestern Indiana Conference; Rev. C. C. Ryan, Muncie, Ind., Northwestern Ohio Conference; Rev. H. Russell Jay, Dayton, Ohio, Ohio Central Conference; Rev. W. P. Fletcher, Toronto, Ont., Ontario Conference; Rev. P. S. Sailer, Westerly, R. I., Rockingham Conference; Rev. Clarence Defur, Frankfort, Ind., Southern Indiana Conference; Rev. A. O. Jacobs, Olney, Ill., Southern Wabash Illinois Conference; Rev. F. E. Rockwell, Madrid, Iowa, Southwestern Iowa Conference; Rev. W. H. Martin, Mellott, Ind., Western Indiana Conference; Rev. H. Russell Clem, Springfield, Ohio, Mt. Vernon Conference; Mr. I. D. Mellott, Warfordsburg, Pa., Rays Hill and Southern Pennsylvania Conference.

It was provided by resolution that all officers elected at this session of the Association should hold office as if elected in October, 1918, and that the term of office be regulated by this provision.

A resolution was passed making the term of the editors elected at this session to begin with July 1, 1919, and end with December 31, 1922.

On Saturday afternoon, May 3, 1919, the following officers were elected by ballot:

President, Judge O. W. Whitelock, Huntington, Indiana.  
Vice-President, Rev. J. O. Atkinson, D. D., Elon College, N. C.  
Secretary, Rev. H. Russell Clem, Springfield, Ohio.  
Treasurer, Mr. H. E. Simms, Piqua, Ohio.  
Trustees:—Rev. F. H. Peters, D. D., Greenville, Ohio; Rev. W. W. Staley, D. D., Suffolk, Virginia; Mr. J. N. Dales, Toronto, Canada; Mr. J. B. Pease.

Gasport, New York; Rev. C. G. Nelson, Gresham, Nebraska; Mr. E. L. Goodwin, Boston, Massachusetts; Rev. C. B. Hershey, D. D., Merom, Indiana.

Editors:—*Herald of Gospel Liberty*, Rev. Alva Martin Kerr, Pleasant Hill, Ohio; *Sunday-school Literature*, Rev. S. Q. Helfenstein, D. D., Dayton, Ohio.

### RESOLUTION

The following resolution of appreciation was unanimously adopted by the Association:

WHEREAS, Rev. J. Pressley Barrett, D. D., is about to terminate his service as Editor of *The Herald of Gospel Liberty*, after twelve years of service as such, therefore

*Resolved*, By The Christian Publishing Association that we express our appreciation of his long, earnest, and conscientious service in this most important and influential position.

While in this brief tribute of appreciation we cannot fully review his labors, we desire to remind our people that at the beginning of his term as Editor, the size of the paper was doubled, this causing much additional labor for the Editor, which continued in full measure until some months ago, when the Association was confronted with war conditions relative to scarcity and increased cost of paper, when the size of *The Herald* was reduced eight pages.

It must be remembered that the past two years have experienced conditions that have added greatly with burdens of all connected with newspaper work, making the tasks of the Editor more exorting and burdensome.

We would bear witness to the patience, fidelity to conviction, and earnest work of Editor Barrett, and commend him as a faithful advocate of the truth as accepted by him.

In the severance of these relations we desire to express our confidence in the integrity and Christian character of Dr. Barrett, and hope that he may have many years of usefulness in the service of our great Lord and Master.









## Date Due

[illegible]



